

#120

May
1982

The Historiographer

of the Episcopal Diocese of Connecticut

THE RT. REV. J. WARREN HUTCHENS, S.T.D., D.D.



SELECTED HISTORY FROM THE CHURCHMAN'S MAGAZINE, FIRST SERIES
(1804-1811)

[At the Convocation in the house of the Rev. Truman Marsh of Litchfield on June 6, 1804, the clergy voted that Messrs. Ashbel Baldwin, Daniel Burhans, Menzies Rayner, William Smith and Reuben Ives were "a committee to digest some plan for the future publication" of a Diocesan periodical and report to the Convocation. On the following day they recommended a permanent committee "to meet as often as it shall be necessary at Cheshire and New Haven" to superintend the venture and to share the profits arising from it. The new body consisted of William Smith, Reuben Ives, Ashbel Baldwin, Clement Meriam, Philo Shelton, Tillotson Bronson, Daniel Burhans and Menzies Rayner--some of them with literary ability. Ives, Baldwin, Shelton, Bronson and Burhans had been ordained by Seabury. The result was the creation in January, 1804, of the first periodical in the American Church. The Rev. Dr. Smith, then principal of the Episcopal Academy, became the first editor. The original title was: The Churchman's Magazine or Treasury of Divine and Useful Knowledge. Its publisher was Oliver Steele & Co. of New Haven.]

AN ACCOUNT OF THE RISE AND PROGRESS OF THE EPISCOPAL CHURCH IN ROXBURY By Benajah Hawley	3
A SKETCH OF THE HISTORY OF THE CHURCH IN NORWALK	5
HISTORY OF THE CHURCH IN WATERBURY By Tillotson Bronson	6
HISTORY OF THE CHURCH IN CLAREMONT, N. H. By Daniel Barber	10
THE CHURCH IN EARLY FAIRFIELD	12
WESLEY'S REASONS FOR NOT SEPARATING FROM THE CHURCH	13
LETTER FROM CHARLES WESLEY TO THOMAS BRADBURY CHANDLER (1785)	14
METHODIST OVERTURES TO THE CHURCH: CORRESPONDENCE OF BP. WHITE	15
ORIGINAL LETTERS CONCERNING THE AMERICAN EPISCOPATE:	
1. The Connecticut Clergy to the Archbishop of Canterbury (1783)	20
2. Another from the Connecticut Clergy to the Archbishop (1783)	21
3. The Connecticut Clergy to the General Convention at New York (1784) ..	23
4. The President of the Congress to John Adams in England (1785)	23
5. John Jay's Billet to the Rev. Samuel Provoost (1786)	23
6. John Adams to John Jay (1786)	23
7. The English Bishops to the Committee of the General Convention ...	24
8. The English Bishops to the same (1786).....	24
9. Governor George Clinton of New York to whom it may concern	24
10. Testimony of the Executive Council of Pennsylvania (1785)	26
11. The Archbishop of Canterbury to the Committee of the Convention ..	26
12. Testimonial from the General Convention to the English Bishops ...	26
13. Testimonial to English Bishops for one recommended for Consecration	26
14. Samuel Peters to the Episcopal Convention of Vermont (1794)	27
15. The Archbishop of Canterbury to Col. John Andrew Graham (1795)	27
INTERESTING CORRESPONDENCE: The Rev. William Jones of Nayland to Dr. John Bowden (1799). John Bowden to the Rev. Charles Daubeny of Bath (1801)..	
Charles Daubeny to John Bowden (1801)	28
ANECDOTE OF BISHOP SEABURY AND DR. MATHER BYLES, JR., IN BOSTON	29
TWO EPITAPHS FOR BISHOP SEABURY	29

THE CHURCHMAN'S MAGAZINE—SERIES TWO (1813-1814)—SERIES THREE (1821-1827)

BELA HUBBARD—AN OBITUARY	30
TIMOTHY CUTLER—A BIOGRAPHICAL MEMOIR	30
ABRAHAM JARVIS—A BIOGRAPHICAL SKETCH	32
HISTORY OF THE CHURCH IN BROOKLYN, CONN.	33
THE SCOTTISH BISHOPS WRITE THE EPISCOPAL CLERGY IN CONNECTICUT	34
SUNDAY SCHOOLS AT ST. JOHN'S, BRIDGEPORT, AND TRINITY CHURCH, FAIRFIELD ..	35
BIOGRAPHY OF RICHARD MANSFIELD OF DERBY, CONN.	36
A GENTLEMAN IN OHIO WRITES TO A CLERGYMAN IN CONNECTICUT	38
OBITUARY OF JOHN TYLER OF NORWICH, CONN.	39
ADDRESS TO EPISCOPALIANS ON THE GENERAL THEOLOGICAL SEMINARY	40
THE CHURCH, PRESBYTERIANISM AND YALE COLLEGE—DAYS OF BATTLE	40
ANGLICANISM IN THE COLONIES IN 1700—A TABLE	45
EBENEZER DIBBLE—A BIOGRAPHICAL SKETCH	45
STEPHEN BEACH ON MISSIONS IN SALISBURY AND CORNWALL, CONN.	46
ASHBEL STEELE ON THE MISSION IN PAUQUETANUCK, CONN.	46
RANSOM WARNER'S MISSIONARY WORK IN SIMSBURY AND GRANBY, CONN.	47
HARTFORD AUXILIARY MISSIONARY SOCIETY	48
ASHBEL STEELE'S WORK IN PAUQUETANUCK AND BROOKLYN, CONN.	48
CONSECRATION OF ST. PETER'S CHURCH, HEBRON, CONN.	48
MEMOIR OF TILLOTSON BRONSON, D.D.	49
AN APPEAL IN BEHALF OF RELIGION AND LEARNING IN OHIO	54

Province of

Day of 1779.

I do hereby profess and declare my Loyalty and Allegiance to his Majesty King George the Third, and do hereby engage, that when ever I can be protected against the present rebellious and usurped Government in this Province, I will take up Arms, in Defence of his Majesty, and the Laws of the said Province; and that I will in the mean Time, promote his Majesty's Interest, by every Means in my Power, consistent with my present Safety.

AN ACCOUNT OF THE RISE AND PROGRESS OF THE EPISCOPAL CHURCH IN ROXBURY.

ABOUT the year 1753, Capt. Jehial Hawley, and Mr. Joseph Benedick, of New-Milford; Messrs. Zenos Ward, and David Squire, of Southbury; Messrs. John and James Masters, of Woodbury; Messrs. Ebenezer Thomas, Joseph Wellar, David and Isaac Castle, Nathan Squire, and Titus Beach, agreed to form themselves and their families into an Episcopal congregation, and to meet in a private house at Roxbury, as being the most central place. Fully persuaded in their own minds that God would bless their undertaking, the Church being an establishment of his own institution, and having no prospect of soon obtaining a person in holy orders to minister among them, they made choice of Capt. Hawley to be their reader for the ensuing year; Zenas Ward, and Daniel Squire was nominated to act as Wardens. Capt. Hawley was an excellent reader, a man of unblemished character, of clear understanding, and of exemplary piety. His Christian conversation, and persuasive manner of confirming the doubtful and of gaining numbers to the Church who had ignorantly opposed themselves, brought in fresh accessions to this newly-begun worshipping assembly; and it was not long before they found themselves in a capacity for building a house for public worship. The Rev. Mr. Palmer was the priest who officiated in this Church. Some time after, the Rev. Mr. Davies, a very promising young man, settled at New-Milford, and in his mission Roxbury was included. But his ministry was soon finished, for he died in the bloom of his life and usefulness, and was succeeded by the Rev. Mr. Clerk, who continued to officiate in that mission till about the year 1770, when the Rev. Mr. Marshal was appointed Missionary to the Churches of Roxbury and New-Milford. During his ministry these Churches experienced sundry vicissitudes of fortune, but being a man full of patience, and stedfast in the gospel, during the space of ten years, he faithfully watched over our spiritual interests, and after his death the mission was vacant for several years. In—Mr. Marsh was appointed Minister of the Churches of New-Milford and Roxbury, and left them in 1799; and from that to the present time we have had no Clergyman settled among us, except that the Rev. Judd officiated to us two years upon the *hiring scheme*.

"A good name is as ointment poured forth."

"He loved our nation and built us a Synagogue."

Yes, the names of our first fathers in Christ, are verily as ointment-poured forth;—they indeed loved our nation, the Church exceedingly, and though neither of them built a synagogue of perishing materials, yet they jointly contributed to that good work, and what is more, laid such a foundation for a spiritual building, that their faithful descendants, and the descendants of those who were added to the Church through their means, are many in number. And therefore, before we conclude this sketch of the rise of the Church in Roxbury, it is proper, that we review the prominent features of character in some of our first founders.

Jehial Hawley was Captain of the Militia, several years a representative for the town of New-Milford in General Assembly, and was annually chosen Reader of the Church of Roxbury for the space of 12 years. But, having a large family, and favourable prospects inviting him, about the year 1765, he removed to Arlington in the state of Vermont, whither several of his friends followed him. By these removals the Church in Roxbury was much diminished.—Though cumbered with many things in making provision for a numerous family, Capt. Hawley did not forget "the one thing needful," but with unremitting zeal for his Master's glory and the salvation of his fellow men, he commenced the worship of the Church at Arlington immediately upon his settling there, and, with the blessing of God upon his unremitting and pious labours, he so spread the doctrines of the

alty to his sovereign he was apprehended and committed to Litchfield jail;—from which, through the mediation of friends and the fairness of his own character, having obtained his liberation, and not knowing of an asylum where he could be safe, necessity obliged him to join the army of Gen. Burgoine, who was then on this side of Lake Champlain, and who appointed him president of a board of examiners, to ascertain who were, or were not loyalists among his prisoners. Before this board persons frequently were brought, who were not loyalists, to whom Mr. Hawley was always wont to shew every indulgence compatible with his office, even when his coadjutors were of a different mind. His language used to be, "man is a free agent; the question between the Americans and the mother country is not yet decided; each party have a right of thinking as he pleases; to-day these men are in our power; to-morrow we may be in theirs; that mercy we would beg from our conquerors, is certainly due to such as are now in our hands; let it be known that we are Christians, whose duty it is to be merciful and to forgive our enemies." This is the genuine language of the Church; from their litany and other prayers, he had learned to speak and act in their manner. Although he had suffered imprisonment, confiscation of estate, and the most litigious treatment from his

Churchman's Magazine
(New Haven), II, no. 10
(Oct., 1805), 223-227.

Church among the people of that place, that till the time of the revolution, almost the whole town consisted of Episcopalians.—Soon after Capt. Hawley's settlement in the state of Vermont, a dispute arose between the state (then colony) of New-York and Vermont, concerning certain titles and claims to lands comprehended within the boundaries of the latter;—the right to which could not be ascertained but by sending agents from both states to England. Vermont sent two, of whom Capt. Hawley was one. To blacken the character of the Vermont Agents, and thereby to invalidate their Agency, some people in New-York were very active; but though they partly succeeded in depreciating the merit of the one, Capt. Hawley's character was so fair, that it was invulnerable, and every attempt to destroy it but reflected disgrace upon his calumniators. In England he was treated with the most flattering marks of respect by several of the first characters, and by the Earl of Dartmouth in particular; and such was the estimation in which his prudence and judgment were held by the co-partners of this agency, that they would never act as a board without his co-operation, and by his means chiefly the Vermont claims were substantiated.

After his return from England, Capt. Hawley continued Reader of the Church in Roxbury; but for the heinous crime of loy-

neighbours and acquaintance, and all because he was a loyalist; yet he had not learned in the school of Christ, "to render evil for evil, railing for railing," or persecution for persecution; "but contrarywise blessing." And matters under his presidency were conducted with so much mildness, candour, humanity, and truly Christian tenderness and moderation, that after the capture of Burgoine (one of the articles of capitulation being that those who had not taken up arms might go to Canada) those very people who had so abused and persecuted him before, now invited him to return with them to Arlington; for he had completely conquered their malice, and made them ashamed of their ill-will towards him. Many of those, who, without cause, had formerly considered him as their worst enemy, now viewed him as their best friend; and as in time past they had judged him to be one of the worst of men, so now they ranked him in the number of the very best. Nay, from one extreme to its opposite is the mind of man so quickly precipitated, that several of Mr. Hawley's bitterest political enemies were exceedingly urgent with him to return to his former place of abode, and even made overtures to him that they would unite in exerting all their influence to get his losses made up to him; and when they saw that persuasives on the score of interest could not induce him to alter his resolution of going to Canada, they endeavoured to prevail with him by arguments drawn from the principles of self-preservation; telling him, that the journey to Canada would be too much for a man of his years; and begging him to relinquish it, and spare a life which yet might be productive of much usefulness among his old neighbours and acquaintance. But firm to his purpose, he undertook his journey, and, as they had predicted, he died on the way. Thus ended the life of this truly great and good man.

Perhaps the writer of these sketches may be charged with being too particular, but he thought it honourable to the Church of Connecticut, to transmit to posterity the name of a man who may be deservedly considered as a pattern worthy of imitation; and to whom Daniel's character may not improperly be applied; that his enemies "could find no fault in him, except they found it concerning the law of his God."

Nor must the memory of our original wardens be passed over in silence. Mr. Squire died first, having acted as warden about 29 years. He was faithful in discharging the duties of his office; a man eminent for his integrity of manners, and unshaken attachment to the Church. Mr. Ward lived about 11 years after the demise of his fellow-warden, having with honour and a good conscience discharged the duties of his office during the space of 40 years. He was a man of great understanding, and richly merited the character of "having searched the scriptures daily." In such a school as the Church, who would not profit? where Christ himself is the instructor, and the holy scriptures the classics, needs must the man be dull indeed, who cannot learn to be "wise unto salvation!"

After the death of Mr. Squire, Daniel Wellar was chosen warden, and served a few years. After him, Nathan Squire was chosen, and at the end of the year declined serving again. Next, Amos Squire was appointed, and continues annually elected, to the present time. After the death of Mr. Ward, his son, Meeock Ward, was appointed warden, who is at present in that office.

Our readers since Capt. Hawley's time, have been Isaac Hunt, who officiated for about 3 or 4 years; Nathan Squire about 3 or 4 more; Benajah Hawley 9 or 10 years, and resigned; and Benjamin Squire, Adna Mallory and Thomas Canfield, have acted as Readers, not by stated periods, but as opportunity permitted them.

The Church in Roxbury may be noted for her zeal, for her attachment to her ministers, and for the preservation of peace among the members of her community. Though it hath been our lot, during long intervals to have no clergyman, yet from the beginning we have uniformly done all that was in our power

N. B. The authenticity of facts recorded in this memoir we believe is well founded. But as most of the dates are uncertain, it would be obliging in any of our friends to transmit a correction of those that are erroneous, and at the same time an exact statement of such as are referred to, to be inserted as a supplement to this publication. And as we are persuaded, that for the want of correct information in the Chronological part, the histories of our several Churches are kept back from public record, the Editors earnestly request that the facts may be ascertained and transmitted for publicity in the Magazine, even with approximate dates; for the longer a business of this nature is deferred, instead of lessening the attendant difficulties, they do but daily increase, both in number and magnitude. A great deal of our Church history, for the want of regular records, is to be obtained only from our elderly people, *viva voce*, and by consulting them, much valuable information, we are persuaded, may be obtained. It were therefore much to be wished that the clergyman of every parish would directly make such enquiry, and commit it to writing, before our living records be consigned to the mansions of oblivion, from whence we can derive no information whatsoever. S.

Rev. Dr. William Smith, Editor of the Churchman's Mag. and Principal of the Episcopal Academy at Cheshire.

[Benajah Hawley]

to have public worship every Sunday, and we have been so far fortunate as to make choice of persons proper for acting in the capacity of lay readers. But this has always been purely in consequence of necessity, as we do not by any means approve of lay-reading when a regular ministry can be obtained.

As to our Ministers; we have uniformly liked them; never have had the least misunderstanding with any of the sacred character; but have always had reason to approve their conduct, as we have always profited by their labours and doctrine: but it ought at the same time to be remembered, that all our ministers have been confessedly able and exemplary men.

The peace of the Church in Roxbury has not been once materially interrupted during the space of 50 years; and we have reason to hope that our prayers will always be heard, when we pray in faith, that God would "grant peace in our time."

In the vacancy between the death of the Rev. Mr. Marshall and the settlement of the Rev. Mr. Marsh, the Church languished and seemed to be disconsolate; and since the Rev. Mr. Judd has left us, we have had no sacerdotal officer, but we live in hopes that God in the course of his providence will send a labourer into this part of his vineyard.

B. H.

Roxbury, 1805.

A SKETCH OF THE HISTORY

OF THE PROTESTANT EPISCOPAL CHURCH IN NORWALK, CONNECTICUT.

THE Episcopal Church in Norwalk was incorporated A. D. 1737, by the assistance of the Rev. Henry Canner, missionary at Fairfield; and a small building erected about the same time. By his occasional ministrations, several respectable families were added to the Church. His care of the parish continued, till his brother the Rev. Richard Canner, returned from England in orders, and was settled at Norwalk, as a missionary of The Society for the Propagation of the Gospel in foreign parts. During his ministry the number of Episcopal families increased to one hundred; and it became necessary, in 1743, to build a church of greater dimensions, viz. 55 feet by 42. The old church was removed a few rods, and converted into a parsonage-house. This rapid increase was favoured by the confusion at that time prevalent among the sectaries; a confusion which arose from the clamorous preaching of the famous Mr. Whitfield, and others who attempted his extraordinary manner. To enquiring minds, there appeared a striking contrast between the rigid tenets, wild enthusiasm, and disorderly exercises of the New-Lights on the one hand, and the scriptural doctrines, the edifying, beautiful, solemn and affecting liturgy of the church on the other: and the indisputed validity of her ministerial authority was made a further consideration of great moment. Of course numbers, finding no stability among the dissenters, betook themselves to the Church, as the pillar and ground of the truth.

Among the names of those who at this time belonged to the Church in Norwalk, we find the following:—John and Samuel Bel-den, James Brown, Esq. Nathan Burwell, Jonathan Camp, John Cannon, Ebenezer Church, Samuel Cluckston, Samuel Fitch, Thomas Hanford, Joseph Hitchcock, Ralph Isaacs, William and Samuel Jarvis, William Johnson, Joseph Ketchum, Josiah Marvin, Nathan, Edward, and Micajah Nash, Nehemiah Rogers, John Sanders, Peter White, &c. Mr. Canner continued here in the ministry about five years, and was then removed by the Society to Staten Island; but he soon died of the small pox at New-York.

A vacancy of several years ensued; in which in 1749, the Rev. John Ogilvie officiated a few Sundays; but though greatly admired and applauded by the people as a preacher, he was not stationed here as a missionary.

In 1751, Mr. John Fowle, of Boston, was recommended by the parish to the Society for Orders. After about five years he was for misconduct dismissed from the service of the Society, and went to Boston, where he died.

After a vacancy of two or three years, in which Dr. Dibble of Stamford officiated frequently, and others of the neighbouring clergy occasionally, Doct. Jeremiah Leaming took the charge of the parish. This laborious and able servant of the Church, was born at Middletown, A. D. 1717, and took his first degree at Yale College, in 1745. He conformed to the Church, and read prayers for some time at Norwalk, in the vacancy between Mr. Canner and Mr. Fowle. After this, he went to Newport, Rhode-Island, and engaged to keep the free school in that town, founded by Mr. Keyes. To qualify himself to become the superintendant, according to the conditions of the founder, he went to England for Orders; where he was ordained priest by Bishop Hoadly, June 29th, 1748. In the autumn of 1758, he removed from Newport to this parish, having been appointed by the Society their missionary at Norwalk and Ridgefield; at the latter of which places, however, he did not officiate steadily. Under his ministration, the congregation greatly increased both in numbers and edification. He was regular in the performance of ministerial duties; always set forth the *Christian religion* in its connection with the *Christian Church*; and well understood the defence of her authority, doctrines and worship, against the attacks of dissenters. Among other publications of merit, his *Dissertations* on various subjects, and his *Defence of the Episcopal Government*, deserve to be mentioned as particularly serviceable to the Church, and honourable to his memory. By means of his sermons and conversation, his parishioners were so well instructed in the nature, constitution and doctrines of the Church, that most of them were masters of the arguments in her defence. His pecuniary circumstances enabled him to gratify his liberality of soul, towards the poor of his flock: and it is even thought by some, that he carried

Thus was he severed from a people whom he tenderly loved, and had served about 20 years, during which time he had presided as Rector in all their parish meetings, kept the church records, and taken charge of the monies collected at the communion, of which he rendered an exact account annually, on Easter Monday. In him the people placed a confidence which he never deceived.

By the burning of the church at Norwalk, the removal of so many families, the much lamented loss of their Rector, and the troubles and distresses of those times, the Church had been destroyed but for the aid of Him who hath promised to be with his Church *always, even to the end of the world*. Soon after the conflagration, the Church people, animated with an inextinguishable zeal, erected a temporary building, in which they assembled for a considerable time, Doct. Dibble officiating frequently. After some time the Presbyterians petitioned the Legislature for assistance to rebuild the meeting-house, and received 500*l.* which was chiefly if not wholly paid out of the confiscated property of the Episcopalians that had left the town. It is not here my object to censure or approve these measures, but to mention a *fact* in which the *pecuniary* strength of the Church was interested. The members of the Church also preferred a petition for assistance, which was denied. Labouring under these disadvantages, and at a time when the country was exhausted by war, the people in 1785 rebuilt the church in an elegant manner, the foundation and dimensions continuing the same as before the fire. In this laudable exertion, they were assisted by

Churchman's Magazine,
III, no. 11 (Nov., 1806),
pp. 468-470.

his remission of ministerial taxes to a degree of lenity which was prejudicial to the parish after his departure. He considerably enlarged and ameliorated the parsonage house at his own expense. He was greatly loved and esteemed by his people, and universally respected as a man of amiable and polite manners, and thorough knowledge of mankind. Among the names which in the time of his ministry became Episcopal, are these:—Boulton, Bouton, Hoyt, Jennings, Keeler, Lambert and Wright.

At the commencement of the war between England and America, he had about 170 communicants; many of whom were afterwards scattered. It is said that in the course of the war, about 30 families of his flock that were loyalists, moved to Nova Scotia and other places. He was himself severely treated for his political principles and attachments; and contracted, during an imprisonment in an inclement season, a rheumatic lameness from which he never recovered. Through fear, he for some time desisted from the public performance of the Common Prayer; but continued in the parish doing other parochial duties, till his church, with the whole town was burnt by Gen. Tyron, July 11th, 1779. On that disastrous day, he was taken from his house by a party of Hessian soldiers, rifled of hat, coat, buckles, &c. and carried, greatly against his inclination, to the British army, from which, for fear of the inference that might be drawn by the evil-minded from the circumstance, he dared not to return; but prevailed on the general to move his family on board, and then accompanied the British to New-York, leaving his furniture, library, farm, &c. to confiscation.

a generous donation of the glass, from Messrs. Moses, Nehemiah, and Henry Rogers, of New-York, in testimony of their affection to the parish in which they were educated. So great was their unanimity and zeal, that the work was accomplished without recourse to taxation. John Bowden, D. D. the present Professor of Moral Philosophy and Belles Lettres in Columbia College, New-York, took charge of the parish in Dec. 1784. He continued here in the ministry till the fall of 1789, when he removed to the charge of the Church at St. Croix, West-Indies. He was highly esteemed and beloved by the people, who still mention his farewell sermon with affectionate admiration and regret. It appears on the parish record that he gave ten pounds towards building the steeple, and ten pounds towards a lot bought for the benefit of the Church, by John Cannon, Ebenezer Church, and the wardens Thomas Belden and Gould Hoyt. This lot contains about four acres, and the whole glebe about thirteen.

The Church, by name St. Paul's, was consecrated by the Right Rev. Bishop Seabury, (according to the best information at hand) in June 1787, when several hundred persons were confirmed, it being the first time that any Bishop officiated in the parish.

After the departure of Doct. Bowden, the desk was supplied six months by the Rev. Mr. Foote, who was soon after settled at Rye.

In 1790, the Rev. George Ogilvie, son of the aforementioned John Ogilvie, was settled. He was much admired as a reader and preacher. After continuing here in the ministry about six years, he resigned his charge of the parish, and removed to Rye.

In the spring of 1797 the Rev. William Smith, D. D. removed from Newport, Rhode-Island, to Norwalk, where he continued till the fall of 1800. An unhappy disagreement arose betwixt him and the people with regard to the permanency of settlement; a difficulty forever obviated, as we trust, by the method of Induction since prescribed by the General Convention.

The present minister, the Rev. Henry Whitlock, was ordained Deacon in Trinity Church, New-York, by Bp. Provost, Oct. 12th 1800; and began to officiate in Norwalk the November following. In May 1801, a vote passed that he should be inducted on his reception of Priest's orders; which were conferred on him by Bp. Jarvis, June 2d, 1802. In 1804, the church was handsomely repainted by an ample subscription of about 500 dollars. In the present year, 1806, the old parsonage house has been taken down, and a new one finished to the second story. In both these undertakings, the people in general have exerted themselves laudably, and in a manner becoming the children of Him *who giveth us richly all things to enjoy*. They were much encouraged and assisted by Mr. Gould Hoyt of New-York, son of the late Mr. Gould Hoyt of this place.

From a liberality which will not soon be forgotten, he gave 20 dollars towards painting the church, and the glass and paint for the parsonage house. The paint has not yet been called for, as it is thought expedient, on account of the lateness of the season, to defer the painting till spring.

The parish at present contains but about 120 families, having been much diminished by the incorporation of Episcopal parishes in New-Canaan and Wilton. The parish of New-Canaan was incorporated in 1790; has a decent church, and a considerable congregation; but is at present destitute of a minister.

The parish of Wilton was incorporated July 1st, 1802, and contains about 40 families; among which are the names, Belden, Betts, Church, Fitch, James, Keeler, Lambert, Marvin, &c. A church, 40 feet by 30, was raised June 15th, 1803. The glass was a donation from Mr. David R. Lambert of New-York, son of Mr. David Lambert of Wilton. Mr. Lambert has further expressed his concern for the prosperity of the Church by engaging to give one quarter of the salary for two years, on condition the parish would procure the service of a clergyman every third Sunday, they having heretofore enjoyed it but every sixth. The offer has been accepted. Such encouragement of religion needs no encomium; it speaks its own praise.

Notwithstanding the incorporation of these two parishes, the Church at Norwalk appears to be flourishing, and will continue so, unless by a departure from those genuine principles on which it first arose, the true light shall cease to shine, and *the candlestick be removed out of its place. O Lord, save thy people, and bless thine heritage. Govern them, and lift them up forever.*

History of the Church in Waterbury.

A KNOWLEDGE of the causes which have at any time contributed to produce changes in the sentiments of people, on important subjects, and especially on that of religion, is not only curious but useful. It is useful because it may often afford a clue to the truth; and besides may inspire those, who are looked to for instruction, with prudence and caution: it may teach them to use the wisdom of the serpent, and the harmlessness of the dove. The people of Connecticut are almost universally descended from the puritans, who left the mother country with strong prejudices against the national church. These prejudices continued to operate so powerfully, that at the commencement of the last century there was not an Episcopal congregation in the state; perhaps hardly a single professor of the church. And notwithstanding the noise that Dr. CUTLER's conformity must have made, the interest that must have been felt, when the President of Yale College changed his sentiments, together with several others in high repute, among whom was Dr. JOHNSON, which happened about the year 1720, yet there were not more than three or four congregations, until near 1740; when a large number appear to have been formed, and churches erected in various parts of the state.

This circumstance is easily accounted for when we consider what took place about that time. The boisterous and theatrical manner of preaching practised by the celebrated Mr. WHITFIELD, and at-

tempted to be imitated by his followers, most of whom were far his inferiors in point of genius and talents, disgusted many people of sober intellects, who looked rather for the *still small voice* heard by the prophets, than the thunder and storm of enthusiasm. The strange and almost frantic actions that were frequently exhibited at their evening lectures, completed their disgust, and put them upon enquiry, whether religion were not something more sober and rational. And this enquiry terminated in a conviction, that even the calmer but rigid doctrines of Calvin, concerning predestination and election, in which they had been instructed, were not founded on the word of God. To these motives in many cases, might no doubt be added others less commendable; for when we consider the propensities of mankind, it is not to be expected, that all who embrace the truth, should do it for the truth's sake. Yet on the whole when the obloquy and reproach are considered, to which singularity is always exposed; and the actual inconvenience and expense incurred by and man's free will, was then by no means agitated in the manner it hath since been. This question, with all its labyrinthine of curious enquiry, it is well known, was first started by St. Augustine 200 years after Justin; and at the reformation revived by Calvin, with considerable improvements; and is still continued, we have reason to fear, to the injury of genuine piety and practical christianity. Such men as Justin Martyr were content piously to believe that God foreknew all our actions, yet that we have a liberty of choice; and hence that we are urged to make a wise choice, and look for his approbation, in whose presence we act, and consequent glory from his goodness.

*Tillotson Bronson in the
Churchman's Magazine, IV,
no. 4 (Apr., 1807), 128-
133; no. 5 (May, 1807),
171-175.*

those early conformists to the church, we can but think them, by far the greater part, quite sincere and commendable in their motives.

But however this may have been, about the time above mentioned, many Episcopal congregations were formed, and churches erected; among which was Waterbury. Within the memory of persons now living, on whose authority reliance may be placed, there was but one churchman here, a Mr. JAMES BROWN, who in derision was called *bishop Brown*. He removed to Waterbury from West-Haven, where he had probably been a parishioner of Dr. JOHNSON, who was first a congregational minister in that place. But some time in the year 1737, a Mr. ARNOLD, an itinerant missionary from the *Society for propagating the Gospel*, performed divine service here for the first time, according to the rites of the church; when he baptized two infants, both of whom were lately living, and one is still a respectable member of the church.

At this time the whole number of heads of families did not exceed six or seven; Mr. ARNOLD officiated a few times in his itinerancy, and then removed to some other quarter, but where, is not known. The numbers being but very few, Dr. JOHNSON, of Stratford, and Mr. BEACH, of Newtown, officiated occasionally with them, until about 1740, when it appears there was some small accession, and a Mr. MORRIS from Europe, another missionary from the *Society*, took charge of this and other parishes in the neighborhood. But what proportion of his services the church here enjoyed, is not remembered.

Mr. MORRIS continued but a short time and returned to Europe. And now the divisions and animosities increasing more and more in the congregational society, on account of the *new light*, as it was called, introduced by Mr. WHITFIELD and his followers, there was a large accession of names to the church, to the amount of twenty-five heads of families.

Being thus strengthened, it was resolved to erect a church. A subscription was accordingly opened: and as this document is still in being, bearing date 1742, it ascertains who were the names then considerable in the parish, which are as follows, viz.

James Brown,	Daniel Porter,
John Barnes,	Jonathan Prindle,
Thomas Barnes,	John Southmayd,
Joseph Bronson,	Richard Welton,
Nathaniel Gunn,	Richard Welton, 2d.
John Judd,	Eliakim Welton,
George Nichols,	Ephraim Warner,
Thomas Osborn,*	Ebenezer Warner.

Still living, aged 92.

Most of these men have left a numerous progeny who belong to the church.

In April of the next year, 1743, JOHN JUDD, gave, as appears by the town record, a spot on which to build; and a small, but convenient church was immediately erected. The same year Mr. MORRIS having removed, the Rev. JAMES LYON, another European, took charge of the church under the direction of the *Society*, in England. He resided at Derby, and officiated one third part of the time at Waterbury.

The church still continuing to increase in numbers and zeal, a spirit of pious liberality appears to have gone forth among them, worthy of being imitated by their descendants of the present day; for in 1745, several considerable donations in land were made. — JOHN JUDD gave by deed six acres near the center of the town; THOMAS BARNES, nine acres of out-land, which has since been improved to advantage; also, JONATHAN and DANIEL SCOTT, seventeen and a half acres of valuable timber land. But what most deserves notice is a deed conveying to the church two acres in the centre of the town on the main street, from OLIVER WELTON, by consent of his guardian, he being a minor of nineteen or twenty; and this deed he confirmed when of age. It is pleasant to record such an instance of piety and liberality in a youth, and equally so to reflect that he is still alive, still attached to the church, and though infirm from age, he enjoys the conscious satisfaction of having done his duty, and is looking soon to receive his reward in another life. Such an example we may wish, but can hardly hope to see imitated in our day, when the spirit of the present world prevails so much over the concerns that belong to the next.*

But to return from whence we have digressed, and pursue the history of the church. Not long after the above donations were

made, viz. 1747, a dwelling-house was built for a *glôce* on the land given by Mr. WELTON. This was done by the liberal exertions of individuals; and such an expression of their love to the service of Almighty God is not forgotten in his presence.

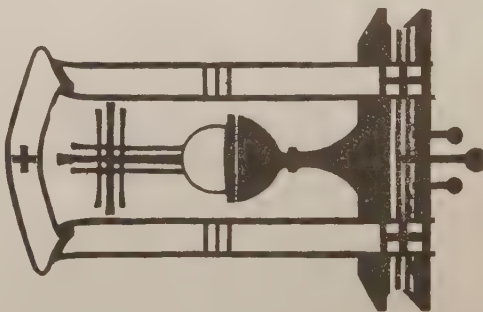
Mr. LYON continued over his charge but two or three years, and was then removed by his own desire to Long-Island, in the then colony of New-York; where he remained many years a missionary to the *Society* in England. What should have induced him to leave a parish in so flourishing a state as Waterbury then appears to have been, is difficult to say, unless it were because he found, like many other Europeans, the manners and customs of Connecticut people not to accord with his feelings.

The parish now remained vacant for several years, during which, according to a laudable custom then universal in this state, prayers and printed sermons were read every Sunday by some one best capable of doing the duty. It is not remembered by what clergyman, or whether by any, occasional services were performed; but it is most likely such was the case, since they continued united in zeal, and increasing in numbers. Two years after the above mentioned lands were given, viz. 1747, they were all deeded to the *venerable Society* in England for propagating the *Gospel*, by certain persons authorized thereto; and the legal title still remains in that corporation.**

In 1749, Dr. MANSFIELD returned from England in holy orders; and as a missionary, took charge of the parishes of Derby, Waterbury, and some others in the neighborhood. He also resided at Der-

* This Mr. WELTON, among his friends, is an interesting character. He served his country in a military capacity, in the war against France; was the action at Lake George, and the repulse at Crown Point, when the gallant Lord Howe was killed. He still speaks of those scenes in which he bore a part, and which were so interesting to himself and friends, with all the enthusiasm natural to a benevolent heart. On these subjects will he dilate till the tears flow, and his utterance is stopped by the vehemence of his emotions. Within these few years he has been called to undergo heavy calamities. The loss of a favorite son, Mr. AND WELTON, who died in July, 1803, much lamented by all his friends, being taken away in the vigor of life, was a severe affliction to his declining years. And to add still more to his sorrows, a promising grandson was taken from him the last year, being then a member of Yale College. For the character of this young man, see Obituary of our Magazine for March, 1806.

** There are many other tracts of land lying in the same situation among us. Would it not be well to enter into some general measures, and open a negotiation with the Society on the subject, to obtain such a conveyance as may prevent those lands being unsupplied?



a journey of twenty miles or more, and that over an extremely bad road, in discharge of any extra parish-duty. No extremity of weather or badness of roads prevented his visiting the sick, baptizing children, or committing to the earth the remains of his parishioners, when called upon for any of these purposes. Nor, as those can testify who know him, has he yet remitted much of that punctuality, after a lapse of more than half a century. For this his praise is in all the churches where he is known: and may he be an instructive example to his brethren, teaching them to despise labor and fatigue, when the service of their Lord and Master calls; for in this way a clergyman can do more good, and more effectually gain the love of his people, than with all the fine sermons in the world.

In 1759, Dr. MANSFIELD relinquished his charge of Waterbury, and confined his services to Derby and Oxford; of which two parishes he is still the venerable and much respected rector. The Rev. JAMES SOVIL, a native of the town, now came into the mission; which had so much increased in numbers and strength, that they thought themselves able, with the *Society's* salary, which was but 30l. sterling, to contribute one half the support of a clergyman. In a little more than twenty years, they had grown from a half a dozen, to a respectable congregation for a country town; for they were as a city that is at unity with itself. Accordingly, Mr. SCOVIL resided and officiated here one half the time, and the other half at New-Cambridge, now Bristol, and Northbury, now Plymouth, where there had been churches of about the same standing in age with Waterbury.

After this arrangement nothing worthy of being recorded took place till about 1764 or 5; when the numbers of church people in Westbury, now Watertown, having greatly increased, it was thought requisite to build a church there, which was done with great unanimity and dispatch. In consequence of this, Mr. SCOVIL's services were in part withdrawn from New-Cambridge and Northbury and applied to the new congregation. In this situation things continued during several years more. His parishes increased in numbers and respectability. Punctuality in the performance of his duty, notwithstanding the extensive ride he had to perform, was a remarkable trait in his character. His grave and becoming deportment made him be respected by all who knew him. The soundness of his doctrines delivered from the pulpit should not be reckoned among his chief excellencies, for he taught his people from house to house. He comforted the aged, instructed the young, and made himself agreeable to children; no despicable qualification in a clergyman. The writer of this sketch well recollects, that when a small child, often and again his heart has leapt for joy at the sight of Mr. SCOVIL, knowing that he would have something engaging to say.

Having such a clergyman, it is not wonderful that parishes should increase; which they did to such a degree, that in the year 1771, it was unanimously agreed among them that another clergyman was wanted. Mr. SCOVIL accordingly gave up New-Cambridge and Northbury, to a successor, and confined his services to Waterbury and Westbury, officiating two thirds of his time at the former place; and that to universal acceptance, as before. What was the number of his parishioners, either when he came into the mission, or at the time of which we are treating, is not ascertainable by any correct documents now to be found, for parish records of this nature were not then kept, nor indeed now are by any body but the clergyman; they were hence all removed by Mr. SCOVIL with his family.

Soon after this time commenced the war between the mother country and the colonies; in which the church in Waterbury suffered a considerable diminution of numbers and strength, though not to the same extent as was suffered in some other places. It is well remembered that in this part of the country, the professors of the church of England very generally conceived the measures of the colonists to be unjust, or at least unwise, and likely to end in nothing but defeat and ruin. In those critical times, when the public mind was in a state of fermentation, and the town divided almost equally between the two parties, the church with few exceptions embracing one, and other denominations the other, Mr. SCOVIL's prudence and moderation were conspicuous. Aided by a like prudence in a few others, the instances of violence and indignity were rare towards any one. He himself suffered none, though he did not pretend to disseminate his sentiments. Sometimes indeed he had reason to fear from the threats that were uttered; yet it was observable that those threats never proceeded from any who knew him.

Notwithstanding this comparative moderation, there were several influential characters who thought best to join the British forces at New-York, leaving their property to confiscation, and their families to poverty and want; and taking away numbers of the younger sort; thus materially weakening the church, and disheartening those that remained. They however did not despair, but continued to put their trust in that God who had promised to be always with his church; and they have since seen abundant reason to exult in that confidence. For although the termination of the war produced a removal of their much respected clergyman, yet they have since increased, and are flourishing more than ever.

THE American war being brought to a close in 1783, and the colonies declared independent of the British empire, it became inconsistent with the *society's* charter any longer to continue their salaries to missionaries in this country. Of this Mr. SCOVIL received notice, and at the same time an offer of a handsome augmentation to his income, provided he would remove to the Province of *New-Brunswick*; where the government likewise held out very generous encouragement to clergymen, in salaries and bounties in land to themselves and families. On these offers Mr. SCOVIL deliberated long and seriously. Having spent twenty-five years, in his native town, among his early friends and connections, in the exercise of his clerical functions, and that to the mutual satisfaction of himself and parish, it was no easy matter to resolve on a proper line of conduct: nor did he resolve until after

his offer to remain where he was, provided his income should be kept up to what it had originally been, was rejected.

His best friends, and those most attached to the interest of the church, would gladly have complied with his offer, but they were over ruled by others; and he resolved in 1785, to forego every consideration inviting him to stay among his early friends. This resolution was lamented by all, and blamed by some of his best friends. But those who were disposed to blame should have remembered that he had a numerous family, for whom it was his duty to provide; and this he could not do with the means which would have been in his power. And if any one is still inclined to think him censurable, they should recollect that a clergyman situated as he was, having the unanimous good will of his parish, can have no motive to remove, but a strong sense of duty either to the church at large, or to himself and family.

Notwithstanding Mr. SCOVIL's resolution was taken, yet he did not leave the church altogether vacant until the lapse of three years; for his family was not removed; he himself spending his summers with his new parish, and his winters in Waterbury, officiating as usual.

About the time we are now speaking, of the members of the church having considerably increased in the society of Salem (part of Waterbury) they formed themselves into a distinct parish. Thus were there now two congregations grown out of the original stock, both of which are flourishing, and have handsome new churches. This is a substantial proof that Mr. SCOVIL did not



stand idle in the vineyard where he was placed. His labors were indeed abundant; and what he planted was watered by God, that it might bring forth fruits of increase.

The vacancy that now commenced [1788] in the rectorship, continued several years; during which the Rev. Messrs. Foote and Blakslee officiated here, each some time. Settlements were proposed, but nothing decisive being done; they removed elsewhere and are since deceased, both of them in early life.

From the circumstances that lead to the present vacancy, it was naturally to be expected some want of zeal and exertion would follow, if not a considerable defection of numbers. But of the latter there were few instances, if any, such was their attachment to the church; while of the former there seems to be some evidence from the length of time they suffered themselves to remain vacant.

In 1791 however, the *Rev. Seth Hart*, then a candidate for holy orders, read prayers here during several months to very universal acceptance; and the next year he was ordained, and took the charge of the parish as rector, officiating one half of the time here, and the other half in Salem and Woodbury.

After remaining seven or eight years in a state of partial derangement and uncertainty, without a settled clergyman, well founded hopes were now entertained by the seriously disposed, that they should long enjoy the stated administrations of the gospel in peace and harmony. But these hopes were not of long continuance; for towards the latter end of the year 1794, *Mr. Hart* was removed by his own desire to Wallingford, and soon after to Hampstead on Long-Island; where he still remains an active and useful clergyman.

As a proof that his labors while here were productive of much good by inspiring his flock with union, zeal and liberality, we have now to take notice that at his departure a company of subscribers purchased his house and five acres of land situated in the centre of the town, and then conveyed it to the use and benefit of the church forever. As the old *glebe* house, for want of care had been suffered to go to ruin (a thing which too often takes place in country parishes) this, it was considered, would be a great accommodation to a future clergyman. Among the foremost names on this list of subscribers stands *Arden Welton*, a son of that *Mr. Welton* who has been already mentioned with deserved commendation.

But this is not the only proof of an increased spirit of liberality and zeal for the church, and the promotion of God's worship: for the old church having now stood rising of fifty years, being out of repair, and moreover too small to accommodate the present congregation, it was resolved to build. Several abortive attempts had before been made. But now it was entered upon with spirit and resolution; and in August 1795 a frame was erected, 54 feet by 42, with a steeple. The congregational society in the town having begun to build at the same time, a spirit of emulation took place to outvie each other in elegance. In consequence of this, few country churches have been more handsomely finished. The workmanship is indeed not rich but neat, and it has on the walls some paintings which have attracted the notice of good judges. The whole was carried on under the direction of the before-mentioned *Mr. Arden Welton*. And so great was the confidence reposed in his judgment and integrity, that a contract was made with him to complete the building according to his own taste, and present his bills for payment. The expenses were defrayed partly by subscription, and partly by a tax. In a little more than two years from the erection of the frame the whole was completed, and ready to be dedicated to God's service.

In October 1797, the congregation assembled for the last time in the old church which had now stood fifty-four years. On this occasion an appropriate discourse was delivered, in which a solemn leave was taken of that building in which God's people had so long met to sing his praise, and hear the words of eternal life; to petition for his favors, and eat and drink at his table.*

The old church being thus resigned to secular uses, on the first day of November following, the new one was, by deed, solemnly dedicated to God, and consecrated to his service by the Right Reverend Bishop Jarvis; this being the first time he officiated in his new capacity, after his own consecration.

During the vacancy in the rectorship, which continued all the time the church was in building, the *Rev. Alexander V. Griswold*, and *Rev. William Green* officiated each for some time, but neither

population, at the time we speak of, there were about 150 who pay taxes; of course according to the common computation of five to a family, the whole number of souls was from seven to eight hundred. And although there has been the same gradual accession since, yet there have been also considerable emigrations from the church into other parts of the country, so that the number is not materially increased; perhaps 800 souls may be reckoned as its utmost number.

* An extract from this discourse, on account of its singularity, may perhaps be gratifying in a note.—“Thus blessed by the good providence of God, you have grown and multiplied until this first house will not accommodate your numbers; and God has enabled and disposed you to build anew in great beauty and elegance, where you are henceforth to pray for a continuance of these blessings. In the mean time, call to mind that love and gratitude, thanksgiving and praise are due to the author of all good, for the many favors that have been showered down on this house, and those who have here called on his name. But those invocations are now to cease in this place. No more shall the praises of God resound within these walls. No more shall the sacred bread be here broken, and the wine poured out, a feast for pious souls. None shall ever hereafter in this place be washed in the sacred laver of regeneration, nor shall the words of eternal truth be any more heard from this desk. On the sacred day of rest, silence is henceforth here to reign, and soon will ruin and desolation mark this consecrated spot; until in the next generation it will be unknown that here stood the house of God; that here men were wont to assemble and prayer to be made. Thus pass all temporal things; and thus shall the world itself pass away, and men no more working in temples made with hands; but all who are found faithful shall meet together in that spacious temple whose builder and maker is God.



of them inclining to settle, they removed elsewhere, and *Mr. Green* soon after deceased. But now after so much exertion for an elegant church it was resolved in earnest to have the ordinances of the gospel administered regularly by a settled clergyman. Accordingly in December of this year the *Rev. Tilton Bronson*, who had for some months been officiating here, was invited to take permanent charge of the parish. This invitation he accepted, for three-fourths of the time in Waterbury, and the remaining fourth in Salem. This evinces the truth of what that venerable man bishop *Scabury* often used to say, “that he never knew a parish the poorer, or even led to think themselves so, in consequence of their exertions for the Church of God.” Without any material addition of numbers, and notwithstanding a considerable debt was contracted on account of the building, it was still the universal opinion that they were able to contribute more towards supporting the ordinances of religion than ever had been done before. Whence came this about? Piety will say that it was from the blessing of God.

Subsequent to the very first beginning of the church in this town up to the period now under view, there are no documents at hand by which to estimate its numbers and gradual increase. It is well remembered however that there has been a constant accession from other denominations, and few defections. Large numbers have indeed never come over at a time; but the uniform rationality of the doctrines of the church, and her practical order and harmony commonly observable, have been here slowly working their way into the minds of considerate people; so that with the natural course of

And now having brought this history down to a late period, there remains little more to be said. The church being once more settled and in a regular way, there was thought to be a fair prospect of continued prosperity. From the flourishing state of the country in general, and of the farming interest in particular, the stipulated support was easily paid; and peace and general harmony prevailed. For several years nothing occurred worthy of remark.

But in 1804 it was resolved to sell all the glebe lands, and convert the price into a permanent fund for the use of the church. This measure was objected to by many influential members; but their objections were overruled. And when the uncertainties attendant on such funds are considered, the wisdom of the measure may well be doubted. With respect to those lands which, as we have mentioned, were deeded to the *Society* in England, there can be no manner of doubt. If that corporation should interpose, a conveyance from the parish would be rendered void.

Towards the close of the next year 1805, the Rev. Mr. *Bronson* from the enhanced expenses of supporting a family, growing out of the present high price demanded on all the necessities of life, found himself under the necessity of asking for a proportionable increase of his income. This, though advocated by many of the more substantial friends of the church, and of the institutions of religion, was refused. In consequence of which in June last, he took his final leave in a farewell discourse, and retired with the approbation of the bishop of the diocese. And thus the church in Waterbury is again vacant.

It is a circumstance somewhat singular, that there are four clergymen now living who in succession have had the charge of this parish, (viz.) Dr. *Manfield*, Mr. *Scovil*, Mr. *Hart* and Mr. *Bronson*, all of whom relinquished the cure by their own desire; and no one of them, but what lived in good harmony with his parishioners while the connexion lasted. And out of near a dozen who have, since the foundation of the church, officiated here, no one has died in Waterbury; but several soon after their removal: among these Mr. *Foot*, Mr. *Blaklee*, and Mr. *Green* have been mentioned.

To conclude, it is certainly to the honor of this church that they have not fallen into unfriendly divisions on any occasion; and have now as much union among themselves as ever, with a favorable prospect of settling the Rev. *Horace V. Barber*, a young gentleman in deacon's orders, who has officiated here ever since they became vacant. And for the honor of the church, and the interest of true religion, it is sincerely to be wished they may soon place themselves in a way to enjoy permanently all the privileges of Christians, and the ordinances of the gospel of peace.

nual salary of fifteen pounds sterling. In this branch of his duty he acted with fidelity, for he delighted in doing good, and lived to see the time when his zeal for the Church, and his loyalty to his King, exposed him to popular rage and violence; against which his piety and grey hairs were no security. In serving his Lord, and promoting the interests of his Church, he continued faithful unto death, and, through faith and patience, entered into his joy. He died October 19th, 1777, aged 69 years.

In the year 1773, the society for the propagation of the Gospel in foreign parts, extended their patronage to this Church, and set over it the Rev. Ranna Cosset as their Missionary, with a salary of £30 sterling annually, to which the people by subscription added about £30 lawful. Mr. Cosset began his labours under tolerable prospects, extending his mission to another small parish which he had gathered at Haverhill, forty miles up Connecticut River, where he officiated every fourth Sunday. Thus the Church grew and increased, and "the wilderness became a fruitful field." But the war with Great Britain, breaking out in 1775, operated much against the prosperity of the Church. Mr. Cosset, no longer enjoying his salary from England, and his parish unable to support him, was left to struggle with many difficulties and hardships. The Church at Haverhill, in the general wreck and confusion of war, sunk into oblivion, and is

Churchman's Magazine,
II, no. 8 (Aug., 1805), pp.
175-177; no. 9 (Sept., 1805),
pp. 211-213.

By the Rev. Daniel Barber,
ordained by Bp. Seabury

Gentlemen,

YOUR readers in this parish will be much gratified, by your giving a place in your instructive Miscellany to the History of their Church. The sketch is but imperfect, yet it may perpetuate the memory of some facts, which might otherwise cease to be remembered, and furnish materials for another pen.

ECCLESIASTICUS.

Claremont, July 1st, 1805.

HISTORY OF THE CHURCH IN CLAREMONT, (NEW-HAMPSHIRE.)

THIS town is six miles square, bounding N. on Cornish, E. on Newport, S. on Charlestown No. 4, and W. on the West banks of Connecticut River; lying in 43 deg. and 11 minutes N. lat.

It was granted by Benning Wentworth, Esq. formerly Governor of the then Province, now State of New-Hampshire, and the King's agent to grant lands. The Charter was made out in the year 1764 to seventy-one persons, who were equal proprietors, with the reservation of four public rights or shares, viz. one for the first settled Minister; one for the support of Schools; one as a glebe to the Church of England, as by law established; and one to the society for the propagation of the Gospel in foreign parts. Each of these shares, containing three hundred acres or more, have since been allotted, in the equal divisions made by the proprietors, into a number of lots, from one to one hundred acres, and dispersed in different parts of the town as the mode of drawing chanced to throw them.

The first settlers here were principally Congregationalists of the Puritanic order, from Connecticut and Massachusetts; yet at an early period, about ten families declaring for the Church, associated for the purposes of promoting the public worship of God according to the Liturgy of the Church of England. These met together on Sundays at some private house, when the principal heads of families took turns in reading divine service, sermons and homilies: thus "thus they began to call on the name of the Lord."

In the year 1768, Mr. Cole, a gentleman of a liberal education from Connecticut, with his family, joined this little band of brethren, and became their principal leader, and the household of faith waxed stronger and stronger.

Mr. Cole had been designed for holy orders, but the peril of the seas and other causes prevented his applying to the English Bishops; yet his piety, learning, abilities and zeal for the Church and rational religion, made him eminently useful in teaching, comforting, and encouraging them to persevere in the good work they had undertaken. He taught them to follow "the footsteps of the flock, and to keep beside the shepherd's tent, and they might find rest and quietness, even health everlasting." The society in London appointed him schoolmaster, with an an-

lost like the tribe of Dan.

Though Mr. Cosset was not suffered to feed his flock at Haverhill, for fear of those who lay in wait on the road to do him violence, yet he kept together his Church at Claremont, labouring and struggling through trials and poverty to the end of the war. In 1794 he was recalled by the society and appointed Missionary at Sidney, in the Island of Cape Breton, where he now remains with a handsome support from government.

After Mr. Cosset's removal, the Church continued vacant about five years, when the Rev. Solomon Blakeslee, was appointed over it in 1796. It had so long been a suffering Church, like sheep without a shepherd, and as the ark among the Philistines, that now the hearts of all Israel were made glad. Mr. Blakeslee's easy address and exemplary conduct, his zeal and eloquence, soon raised the credit and estimation of the Church, and it mightily grew * and prospered; but its prosperity was only for a season, its candlestick was again removed out of its place. Mr. Blakeslee continued here about twelve months; and then at his own request obtained a dismission, and removed to East-Haddam, in Connecticut. The Church parted with him with great reluctance; sorrowing that they should "see his face no more."

In September, 1795, the Rev. Daniel Barber was appointed to the rectorship of this Church, where he still continues.

This Church was organized by the Rev. Samuel Peters, in or about the year 1771; when he visited this part of the country, preached and baptized a number of children. Afterward the Rev. Mr. Badger, itinerant missionary from the society, visited the Church, preached, baptized, &c.

In 1773, the frame of the Church was erected; 50 feet long, 38 wide, and 24 to the roof; with an arch of 16 feet, and a concave of the same width at the east end, where the pulpit stands; and a small gallery at the west end. No more was done this year than to cover the roof; and the war coming on, prevented any further exertions to finish the Church; and thus it stood till the peace. It is since finished completely, with the addition of a belfrey, a bell of 682 lbs. weight, and an organ which cost 430 dollars.

In 1798, the General Court granted a charter of incorporation, with general rights and privileges, under the name of *Union Church*, and to hold lands to the yearly income of 1000 dollars.

The annual vestry meetings are on Easter Tuesday. The officers then chosen are, a Parish Clerk, three Wardens, three Vestry-men, and a Collector: Each officer at the time of his election takes an oath prescribed by law for the due and faithful execution of his office. The Tything-man is appointed by the town, at the annual town-meeting.

The glebes and other lands now belonging to the Corporation of Union Church, are estimated to be worth 5000 dollars.

The whole number of the congregation is about nine hundred and fifty, forty of whom are communicants.

The following is a copy of the Deed by which the Churches in this State are vested with the avails of the lands granted to the Society:

TO all people to whom these presents shall come.—The incorporated society for the propagation of the gospel in foreign parts, established at London, in the kingdom of Great-Britain, send Greeting: Whereas his Excellency Benning Wentworth, Esq. and his Excellency John Wentworth, Esq. late Governors and Commanders in Chief in and over the late Province, now State of New-Hampshire, did at divers times preceding the year of our Lord 1775, by and with the advice of the then Council of the then Province aforesaid, give and grant to the above named society, one original right or share of land in each and every of the following towns, plantations and townships, situate in said late Province, now State, viz. (here follows the names of seventy-three towns:)

Now know ye, That the said Society for the propagation of the gospel in foreign parts, for, and in consideration of five shillings to us paid by the Honourable George Geffry, Esq. of Portsmouth, in the county of Rockingham, and State aforesaid, one of the late Council of said late Province; the Honourable Samuel Livermore, of Holderness, in the county of Grafton, and State aforesaid, Esq. and Chief Justice of said State; the Honourable Simeon Olcott, of Charlestown, in the county of Cheshire, and State aforesaid, Esq. and Chief Justice of the Court of Common Pleas for said county; Asa Porter, of Haverhill, in the county of Grafton aforesaid, Esq. Ambrose Cosset, of Claremont, in the county of Cheshire, aforesaid, gentleman; the Rev. Edward Bass, of Newburyport, in the county of Essex; the Rev. Samuel Parker, of Boston, in the county of Suffolk, and Commonwealth of Massachusetts; and the Rev. John Cozens Ogden, of Portsmouth, in the county of Rockingham and State of New-Hampshire aforesaid, Clerks; and Nathaniel Adams, of said Portsmouth, Esq. the receipt whereof we hereby acknowledge; and in consideration of our affection and regard for the Protestant Episcopal Church, in the United States of America, and for other good and valuable causes us hereunto moving; do give, grant, bargain, sell, convey and

release and confirm unto the said George Geffry, Samuel Livermore, Simeon Olcott, Asa Porter, Ambrose Cosset, Edward Bass, Samuel Parker, John Cozens Ogden, and Nathaniel Adams, the aforesaid rights and shares of land in the aforesaid towns, townships and plantations, and all right, title, and interest we have in, and to the same, in trust for the uses hereafter mentioned; to have and to hold the same to the aforesaid trustees, the survivor and survivors of them, and the heirs of survivor or survivors of them, to and for the uses following, to wit: the income of one tenth of each of the aforesaid shares of land to be appropriated to the sole use of such person as may be elected and canonically consecrated to the office of a Bishop, over said late Province, now State of New-Hampshire, and to the use of his successors in the office of Bishop; and the income and profits of the other nine tenths of each of the aforesaid shares, to the use and support of a Clergyman or Clergymen, and their successors, of the Protestant Episcopal Church in each of the aforesaid towns, townships or plantations, where a Church shall be erected therein, and the worship of God performed according to the Liturgy of the Church in said State; the income of the respective nine tenths of the shares or rights as aforesaid to be for the use and support of the respective Cler-

* About thirty families from the congregational society conformed to the Church in one day.

gymen, his or their successors in the respective towns, townships or plantations beforenamed, and in those towns, townships or plantations aforesaid, where no Church is established, and the worship of God is not performed agreeable to the Liturgy aforesaid, the profits and income of the nine tenths of the said rights or shares of land conveyed as aforesaid shall inure, and to the use and support of the Clergyman of said Episcopal Church, in such of the towns, townships or plantations as shall in the opinions of the aforesaid Trustees, the survivor or survivors of them, or the heirs of such survivor or survivors, or in the opinions of any of the aforesaid Trustees, and such persons as may hereafter be incorporated with them and succeed them in the said trust, stand most in need of such support. In witness whereof, we the said Society, have hereunto affixed our common seal, this twelfth day of April, in the year of our Lord 1788.

(Signed)

WM. MORRIS,

Secretary to the Society, &c.

(SEAL)

THE CHURCH IN EARLY FAIRFIELD

THE first time Divine Service was performed in Fairfield, agreeable to the Liturgy of the Church of England, was on the 26th day of August, 1722, by the Rev. Mr. Picket, rector of Christ Church, Stratford, in the dwelling-house of Mr. Thomas Hanford. At this time the members of Episcopal families were about six, who assembled every Sunday for prayers, which were read by some one of the number. The Rev. Mr. Johnson, who succeeded Mr. Picket at Stratford, occasionally attended and administered to them the sacraments of baptism and the Lord's supper.

On the 22d of June, 1725, they erected a small Church, near the place where the present Church stands, and on the 10th of November following, it being the annual thanksgiving, the Church was opened by the Rev. Mr. Johnson, and a sermon preached in it suitable to the occasion.

In the year 1727, they purchased half an acre of land as a glebe, with a house standing thereon, in the center of the town, and sent the deed thereof to the society for propagating the gospel (in England) by the hands of Mr. Henry Canner, with a request that he might be put into holy orders and settled over them as their clergyman. In October of the same year, Mr. Canner returned, clothed with priest's orders, with the appointment of a salary of fifty pounds sterling per annum. Under his ministry the congregation multiplied so that they were soon under the necessity of building a larger Church, which in the year 1738, was erected with a steeple, about eighty rods from the meeting-house, and, with the charitable donations from New-York, and the society in England, together with their own exertions, was finished in a very decent manner, and furnished with a good bell of about five hundred wt. The principal members that composed the Church at this time, were Messrs. Wood, Lowring, Handcock, Wilson, Adams, Jennings, Lyon, Barlow, Sturges, &c. &c. The Rev. Mr. Canner continued rector of the Church until the year 1744. He was then, by the missionary society, removed to Boston, much against the wishes of his congregation. He was a man of eminent talents, and a respected in his profession, engaging the best public perceptions, and agreeable in his general deportment. He continued to officiate in King's Chapel in Boston until the year 1775, then returned to England, lived to a great age and died in the land of his nativity, leaving no heirs.

In the year 1745, Mr. Joseph Lamson obtained holy orders, and succeeded Mr. Canner in the Church at Fairfield, with a salary of fifty pounds sterling per annum.

In the course of his ministry, the charitable Mr. St. George Talbot, of New-York, presented the Church with most of plate for the communion table, and about one hundred pounds in cash, with a part of which money, the members purchased a piece of land, about nine acres, at a place called the two mile rock, about two miles from the Church; the remainder of the money was put to interest; some of which has since been collected and applied to the building of the present Church.

The Episcopalians in the parish of Stratfield, in the cure of Fairfield increasing in numbers, in the year 1748, erected a Church for that parish, and the next year it was opened and called by the name of St. John. The principal proprietors in building this house, were Col. John Burr, Messrs. John Holberton, Timothy Wheeler, Joseph Seelye, John Nichols, Richard East and Samuel Dearbys. Col. Burr was a man of superior talents, he possessed a large property, and was a warm advocate for the prosperity of the Episcopal Church. He was educated in the Congregational profession, and zealous in promoting the same, until Mr. Whitfield, Tenant and other warm preachers came through the State, and fired the people with enthusiasm, and an over-heated zeal for religion, which the Colonel looked upon as inconsistent with the true spirit of the gospel, which teaches order and good government to its members; he turned his attention to the Episcopal Church, and finding her doctrines and government to be consistent with the word of God, he joined the Church, and spent the remainder of his days in it, and died in a good old age, and was gathered to his fathers.

finished it as to meet in it the same season: it was soon after furnished with a bell; and in the year 1798, it was consecrated by the Right Rev. Bishop Jarvis, and called Trinity Church. Mr. Shelton continued their reader until Bishop Seabury arrived in the states in his Episcopal character, when he admitted him to the order of deacon in Christ Church, Middletown, and to that of priest in Trinity Church, New-Haven, which was done in the year 1785. Mr. Shelton then took the pastoral charge of the cure of Fairfield, including Stratfield and Weston, dividing his time equally between the three Churches, with a salary of one hundred pounds per annum, from the congregations, with the use of what lands belong to the cure.

The Church in Fairfield has laboured under some disadvantages in the late burning, which has kept them from affluence; many of the present members living at a great distance from the center and the clergyman not living in the town, the Church has not made such advances as could be wished; but has gradually progressed in numbers and in property.

The Church at Weston has much increased, and the people are very regular in their attendance on public worship. The house is decently finished without a steeple.

The Church at Stratfield, by reason of the population of the Borough at Bridgeport, became not central to the members; it was thought best to demolish it, and build one in a more central situation; accordingly in March 1801, it was taken down, and in July following, another raised in the Borough, and so far finished, as to perform service in by the November following, and on the next season it was walled; and in January 1804, the ground-floor was sold at public vendue for the purpose of building the pews and seats thereon and finishing the Church, and the money raised in the sales amounted to between six and seven hundred dollars. The work has gone on with christian

Churchman's Magazine,
I, no. 2 (Feb., 1804),
pp. 27-29.

This Church was not finished until the year 1789, then it was consecrated by the Right Rev. Bishop Seabury, it being the third Church that was consecrated in this state.

In the year 1762, the Church of North-Fairfield, now called Weston, was erected. It was also in the cure of Fairfield, and under the readership of Mr. Lamson, at which place he officiated only once a quarter, another fourth at Stratfield, and the other part at Fairfield. In the year 1779, the Rev. Mr. Lamson departed this life. He was born at Stratfield, educated at Yale College, and ordained in England. He supported an honorable character, was esteemed, and improved as a physician as well as a divine. He left at his death a widow which was his second wife, five children, two sons and three daughters.

In the year 1774, the Rev. Mr. John Sayre from New-burgh (New-York) was by the missionary society placed at Fairfield, with the appointment of a salary of twenty-five pounds sterling per annum. He continued in the mission until the year 1779, then the town was burnt, the Church, parsonage house, Church library and records were consumed in the general conflagration, and the altar plate stolen. At this time Mr. Sayre with a number of his parishioners left the town. During the readership of Mr. Sayre, the Church flourished. He was a man of talents, a good preacher, an agreeable companion, and a pious christian; the troubles of the American war made his stay very short at Fairfield.

After the loss the Church sustained in the general conflagration, the remaining members met in private houses for the purpose of worshipping God, and had divine service performed among themselves. Mr. Philo Shelton, who was then a candidate for holy orders. They remained without a Church until 1790, then they erected one about a mile west of the other with a steeple, and so far

zeal, in harmony and love. The expence of the building has amounted to about three thousand five hundred dollars, all which has been collected very readily by voluntary subscriptions.

Isaac Hinman and William Peet were the acting committee through the whole building; all which has been conducted, in harmony, with good prudence, strict economy, and a degree of elegance and taste, which does honour to the committee and adds respectability to the place.

THE following little Tract with the subjoined Letters was circulated a number of years ago, and is by this time probably almost forgotten. Coming from a man of so much piety and religion as ~~Wesley~~ Wesley certainly was, it is entitled to notice. And if in this shape, it should not fall into the hands of many of those for whom it was primarily intended, it is thought it may be of service to settle and confirm the faith of some, who already profess the same sentiments with its author.

EDITOR.

WESLEY'S REASONS FOR NOT SEPARATING FROM THE CHURCH.

BECAUSE it would be a contradiction to the solemn and repeated declarations which we have made in all manner of ways, in preaching, in print, and in private conversation.

Because, on this, as well as many other accounts, it would give huge occasion of offence to those who seek and desire occasion; to all the enemies of God and truth.

Because it would exceedingly prejudice against us many who fear, yea, who love God; and thereby hinder their receiving so much, perhaps any farther benefit from our preaching.

Because it would hinder multitudes of those who neither love nor fear God, from hearing us at all.

Because it would be throwing balls of wildfire among them that are now quiet in the land. We are now sweetly united together in love. We mostly think and speak the same thing. But this would occasion inconceivable strife and contention between those who left, and those who remained in the Church, as well as between those who left us, and those that remained with us: nay, and between those very persons who remained, as they were variously inclined one way or the other.

Because, to form the plan of a new Church would require infinite time and care, (which might be far more profitably bestowed) with much more wisdom, and greater depth and extensiveness of thought, than any of us are masters of.

Because, from some having barely entertained a distant thought of this, evil fruits have already followed; such as prejudice against the clergy in general, and aptness to believe ill of them; contempt, not without a degree of bitterness, of clergymen, as such; and a sharpness of language towards the whole order, utterly unbecoming either gentlemen or Christians.

Because we have melancholy instances of this, even before our eyes. Many have, in our memory, left the Church, and formed themselves into distinct bodies. And certainly some of them from a real persuasion, that they should do God more service. But have any separated themselves and prospered? Have they been either more holy, or more useful than they were before;

Because by such a separation we should not only throw away the peculiar glorying which God hath given us, "That we do and will suffer all things for our brethren's sake, though the more we love them, the less we be loved;" but should act in direct contradiction to that very end, for which we believe God hath raised us up. The chief design of his providence in sending us out, is undoubtedly

to quicken our brethren. And the first message of all our preachers is, to the lost sheep of the Church of England. Now would it not be a flat contradiction to this design, to separate from the Church? These things being considered, we cannot apprehend, (whether it be lawful in itself or no) that it is lawful for us; were it only on this ground, that it is by no means expedient.

It has indeed been objected, that till we do separate, we cannot be a compact, united body.

It is true, we cannot till then be a compact, united body, if you mean by that expression, a body distinct from all others; and we have no desire so to be.

We look upon ourselves, not as the authors or ringleaders of a particular sect or party; it is the farthest thing from our thoughts; but as messengers of God to those who are Christians in name; but heathens in heart and life; to call them back to that from which

and the Church too, because they are at different hours. But we cannot attend both the meeting and the Church, because they are at the same hours. If it be said, "But at the Church, we are fed with 'chaff'; whereas, at the meeting we have wholesome food;" We answer; 1st. The prayers of the Church are not chaff; they are substantial food for any who are alive to God. 2d. The Lord's supper is not chaff, but pure and wholesome for all who receive it with upright hearts. Yea. 3d. In almost all the sermons we hear there, we hear many great and important truths. And whoever has a spiritual discernment may easily separate the chaff from the wheat therein. 4th. How little is the case mended at the meeting? Either the teachers are new-light-men, denying the Lord that bought them, and overturning his gospel from the very foundation; or they are predestinarians, and so preach predestination and final perseverance more or less. Now, whatever this may be to them who were educated therein, yet to those of our brethren who have lately embraced it, repeated experience shows it is not wholesome food; rather to them it has the effect of deadly poison. In a short time it destroys all their zeal for God. They grow fond of opinions and strife of words. They despise self-denial and the daily cross; and to complete all, wholly separate from their brethren.

Nor is it expedient for any Methodist preacher to imitate the dissenters in their manner of praying: neither in his *tone*; all particular tones, both in praying and preaching, should be avoided with the utmost care. Nor in his *language*; all his words should be

they are fallen, to real, genuine Christianity. We are therefore debtors to all these, of whatever opinion and denomination; and are consequently to do all that in us lies, to please all for their good to edification.

We look upon the *Methodists*, so called, in general, not as any particular party; (this would exceedingly obstruct the grand design for which we conceive God has raised them up)—but as living witnesses in, and to every party, of that Christianity which we preach; which is hereby demonstrated to be a real thing, and visibly held out to all the world.

We look upon the clergy, not only as a part of our brethren, but as that part whom God, by his adorable Providence, has called to be watchmen over the rest, for whom therefore they are to give a strict account. If these men neglect their important charge; if they do not watch over them with all their power, they will be of all men most miserable, and so are entitled to our deepest compassion. So that to feel, and much more to express either contempt or bitterness towards them, betrays an utter ignorance of ourselves and of the spirit which we especially should be of.

Might it not be at least a prudential rule, for every Methodist preacher, not to frequent any dissenting meeting? Though we blame none who have been always accustomed to it. But if we do this, certainly our people will. Now, this is actually separating from the Church. If, therefore, it is, at least, not expedient to separate, neither is this expedient. Indeed, we may attend our assemblies

Churchman's Magazine,
III, no. 8 (Aug., 1806),
pp. 301-304; no. 9 (Sept.,
1806), 347-349.

plain and simple, such as the lowest of his hearers both use and understand. Nor in the length of his prayer, which should not usually exceed four or five minutes, either before or after sermon.

If we continue in the Church, not by chance, or for want of thought, but upon solid and well-weighed reasons, then we should never speak contemptuously of the Church, or any thing pertaining to it. In some sense, it is the mother of us all, who have been brought up therein.

In order to cut off all jealousy and suspicion from our friends, and hope from our enemies, of our having any design to separate from the Church, it would be well for every methodist preacher, who has no scruple concerning it, to attend the service of the Church as often as conveniently he can. And the more we attend it, the more we love it, as constant experience shews. On the contrary, the longer we abstain from it, the less desire we have to attend it at all.

To these reasons assigned by Mr. Wesley for not separating from the Church, I shall subjoin a quotation from his *Farther Appeal to Men of Reason and Religion*.

Page 134. He thus addresses himself to the *Members of the Church of England*.

"WE do not dispute concerning any of the *externals* or *circumstantials* of religion. There is no room; for we agree with you therein. We approve of, and adhere to them all; all that we learned together when we were children in our *catechism* and *common prayer book*. We were born and bred up in your own *Church*, and desire to die therein. We always were, and are now zealous for the Church; only not with a blind, angry zeal. We hold, and ever have done, the same opinions, which you and we received from our forefathers. But we do not lay the main stress of our religion on any opinions, right or wrong: Neither do we ever begin, or willingly join in any dispute concerning them. The weight of all religion, we apprehend, rests on holiness of heart and life. And consequently, wherever we come, we press this with all our might. How wide then is the difference between our case and the case of any of those [Dissenters] that are above mentioned? They *avowedly* separated from the Church: We utterly *disavow* any such design. They severely, and almost continually inveighed against the *doctrines* and *discipline* of the Church they left. We approve both the *doctrines* and *discipline* of our Church, and inveigh only against ungodliness and unrighteousness. They spent great part of their time and strength in contending about *externals* and *circumstantials*. We agree with you in both; so that having no room to spend any time in such vain contention, we have our desire of spending and being spent, in promoting plain, practical religion."

Now what excuse can be offered for Mr. Wesley's separating from the Church, contrary to these solemn declarations and protestations?—Charity whispers—*He did it when he was eighty-two years of age.*

Copy of a Letter from the Rev. CHARLES WESLEY to the Rev. Dr. CHANDLER, just before the Doctor's embarkation for America.

London, April 28, 1785.

REVEREND AND DEAR SIR,

AS you are setting out for America, and I for a more distant country, I think it needful to leave with you some account of myself, and my companions through life. At eight years old, in 1715, I was sent by my father, Rector of Epworth, to Westminster school, and placed under the care of my oldest brother Samuel, a strict churchman, who brought me up in his own principles. In 1727, I was elected student of Christ Church. My brother John was then fellow of Lincoln.

The first year at college I lost in diversions. The next, I betook myself to study. Diligence led me into serious thinking: I went to the weekly sacrament, and persuaded two or three young scholars to accompany me; and likewise, to observe the *method* of study prescribed by the statutes of the university. This gained me the harmless nickname of *Methodist*. In half a year my brother left his curacy of Epworth, and came to our assistance. We then proceeded regularly in our studies, and in doing what good we could to the bodies and souls of men.

I took my degrees, and only thought of spending all my days at

ing, and writing; exhorting all our hearers to follow our example.

My brother drew up rules for our society, one of which was, constantly to attend the Church prayers and sacrament. When we were no longer permitted to preach in the churches, we preached (but never in church hours) in houses or fields, and sent from thence, or rather carried, multitudes to Church, who had never been there before. Our society, in most places, made the bulk of the congregation, both at prayers and sacrament.

I never lost my dread of a separation, or ceased to guard our societies against it. I frequently told them, "I am your servant as long as you remain members of the Church of England, but no longer. Should you ever forsake her, you renounce me." Some of our lay-preachers very early discovered an inclination to separate, which induced my brother to publish reasons against a separation. As often as it appeared, we beat down the schismatical spirit. If any one did leave the Church, at the same time he left our society. For fifty years we kept the sheep in the fold, and having fulfilled the number of our days, only waited to depart in peace.

After our having continued friends for above seventy years, and fellow-labourers for above fifty, can any thing but death part us? I can scarcely yet believe, that in his eighty-second year, my brother, my old intimate friend and companion, should have assumed the episcopal character, ordained elders, consecrated a bishop, and sent him to ordain the lay-preachers in America. I was then in Bristol at his elbow; yet he never gave me the least hint of his intention.



Oxford; but my brother, who always had the ascendant over me, persuaded me to accompany him and Mr. Oglethorpe, to Georgia. I exceedingly dreaded entering into holy orders; but he overruled me here also; and I was ordained Deacon by the Bishop of Oxford, one Sunday, and the next, Priest by the Bishop of London.

Our only design was to do all the good we could, as ministers of the Church of England, to which we were firmly attached both by education and principle. My brother still acknowledges her the best national Church in the world.

In 1736 we arrived as missionaries in Georgia. My brother took charge of Savannah, and I of Frederica; waiting for an opportunity of preaching to the Indians. I was, in the mean time, secretary to Mr. Oglethorpe, and also secretary of Indian affairs.

The hardships of lying upon the ground, &c. soon threw me into a fever and dysentery, which forced me in half a year to return to England. My brother returned the next year. Still we had no plan but to serve God and the Church of England. The lost sheep of this fold were our principal care; not excluding any Christians of whatever denomination, we were willing to add the power of godliness to their own particular form.

Our eldest brother Samuel was alarmed at our going on, and strongly expressed his fears of its ending in a separation from the Church. All our enemies prophesied the same. This confirmed us the more in our resolution to continue in our calling; which we constantly avowed both in public and private, by word, and preach-

How was he surprised into so rash an action? He certainly persuaded himself that it was right.

Lord Mansfield told me last year, that *ordination was separation*. This my brother does not, and will not see; or that he has renounced the principles and practice of his whole life; that he has acted contrary to all his declarations, protestations, and writings; robbed his friends of their boasting; realized the nag's head ordination; and left an indelible blot on his name, as long as it shall be remembered.

Thus our partnership here is dissolved; but not our friendship. I have taken him for better for worse till death us do part, or rather re-unite us in love inseparable. I have lived on earth a little too long, who have to see this evil day; but I shall very soon be taken from it, in stedfast faith that the Lord will maintain his own cause and carry on his work, and fulfil his promise to his Church; "Lo, I am with you always, even unto the end of the world."

Permit me to subscribe myself,

Reverend and dear Sir,

Your faithful and obedient servant and brother,

CHARLES WESLEY.

P. S. What will become of those poor sheep in the wilderness, the American methodists? How have they been betrayed into a separation from the Church of England, which their preachers and they no more intended than the methodists here? Had they had patience a little longer, they would have seen a *real primitive bishop* in America, duly consecrated by three Scotch Bishops, who had their consecration from the English Bishops, and are acknowledged by them as the same with themselves. There is therefore not the least difference betwixt the members of Bishop Seabury's Church, and the members of the Church of England.

You know I had the happiness to converse with that truly apostolical man, who is esteemed by all that know him, as much as by you and me. He told me he looked upon the methodists in America as sound members of the Church, and was ready to ordain any of their preachers, whom he should find duly qualified. His ordination would be indeed genuine, valid, and episcopal. But what are your poor methodists now? Only a new sect of presbyterians. And after my brother's death, which is now so very near, what will be their end? They will lose all their usefulness and importance; they will turn aside to vain janglings; they will settle again upon their lees, and, like other sects of dissenters, come to nothing.

METHODIST OVERTURES TO BISHOP WHITE

IN a pamphlet wrote by Mr. Nicholas Snethen, entitled, "*An Answer to James O'Kelley's Vindication, &c.*" I find a circumstance mentioned that took place at a subsequent conference, which shows that, however compliant the *separating conference* might be, the majority of the members of a following one, had acquired too much spirit to submit any longer *implicitly* to Mr. Wesley's determinations; and, though I mean not to justify their conduct, I think that Mr. Wesley met with no more than he had reason to expect, considering the example he had set his children.

"Among the rules offered by Dr. Coke" at the *separating conference*, "one was designed to preserve the future union between the British and American Methodists: Mr. Asbury objected to it, in the form it was proposed, as unreasonable, and highly improper: he thought, that as the societies in America had continued for such a number of years without any such obligations, to require it immediately after the peace, would be attended with unhappy political consequences, as it was a well known circumstance, that Mr. Wesley had written in favor of the British Ministry: but the Dr. contended for it, and Mr. Asbury agreed to submit, if it met with the approbation of the preachers. The obligation being laid before the conference, met with opposition; but it passed in the form in which it is printed in the minutes: See page 2d, question 3d. What can be done, in order to preserve the future union of the Methodists? Ans. During the life of the Rev. Mr. Wesley, we acknowledge ourselves his sons in the Gospel, in matters belonging to Church government to obey his commands. And we do engage after his death, to do every thing that we judge consistent with the cause of religion in America, and the political interests of these states, to preserve and promote our union with the Methodists in Europe." At another conference Mr. Wesley nominated Mr.

"When the news went to England," continues Mr. Snethen, "that the American preachers had refused to elect Mr. Whatcoat; one of the preachers who had been on the continent was not backward in declaring that he was a true prophet, and that *Frank Asbury*, so he called him, was at the bottom of the whole business. Dr. Coke upon his return to Europe made matters more plain: and Mr. Wesley wrote to Mr. Asbury, blaming him for not rising up and declaring, that unless the preachers would continue to acknowledge the printed minutes or obligations, he would leave the continent."

This conduct of the conference is what we presume occasioned a proposal to be made by Dr. Coke, with the sanction, if not actually by the order of Mr. Wesley, on his next visit to America, to bishop White of Pennsylvania, for a re-union with the Protestant Episcopal Church, *other motives also*, no doubt, *concurring*; and, we are justified in this supposition by some expressions in the letter written by Dr. Coke to bishop White on that occasion. See Dr. Coke's letter, *Vol. 2, in the Appendix*.

In the course of the controversy carried on at Easton, among other things, the following letter was published, as tending to cast some light on the subject under discussion.

PHILADELPHIA, July 30th, 1804.

REV'D SIR,

I received your letter of the 27th inst. under circumstances which prevented my answering it by return of post—with it there

Churchman's Magazine,
IV, no. 11 (Nov., 1807),
pp. 414-420; no. 12 (Dec.,
1807), pp. 449-455.

Whatcoat for a superintendent, or one of his bishops. This nomination was produced by Dr. Coke.—But, in the separating conference, a rule had been made that "no person should be ordained a superintendent or *Methodist bishop*, without the consent of the majority of the conference." When this nomination was laid before the conference, it was asked whether they were called to ratify the appointment implicitly, or to vote discretionally. Dr. Coke insisted on the minute to obey Mr. Wesley. And certainly, if the conference esteemed Mr. Wesley as an apostle endowed with authority to found churches on *new plans* and institute *new kinds of Episcopacies*, they ought to have obeyed him. But no—a vote was taken, whether the conference ought not to reject the agreement to obey Mr. Wesley in *all matters* of church government, rather than give up the right of voting! The question was carried, and the conference thus declared that they would not implicitly obey Mr. Wesley or any other man; and as the conference saw no want of a third bishop, so called, at that time, they refused to elect one. Poor Wesley! he might then have exclaimed, "My apostolic occupation's gone. My American children have rebelled against me." 'Tis plain they believe me "not to be inspired of God, or called *extraordinarily* to govern the church; for if they did, they would have obeyed me in the person of my messenger to them; they would have executed the orders he delivered in my name, and by my authority, as readily as the churches of Ephesus and Crete obeyed the apostolic authority and orders of St. Paul, when made known to them by Timothy and "Titus."

was delivered a letter from the Rev. J. M'Claskey ; whom I find to be the person alluded to in yours. Having written to this gentleman, my transcribing of the information given him, will be an answer to you also.

I beg it may be understood, that I have never from the suggestion of my own mind, given information of the matter concerning which you enquire except to those whom Dr. Coke expected to be informed of it. Several years passed since the transaction, before I had reason to suppose it known to any others. Within these few years, I have been spoken to on the subject two or three times ; when I found myself under a necessity of stating facts, in order to guard against misrepresentation.

In the spring of the year 1791, I received a letter from Dr. Coke, on the subject of uniting the Methodist *society* with the Protestant Episcopal Church. An answer was returned. In consequence of which Dr. Coke on his coming to town, made me a visit, having not then received my letter, but having heard that I had written. Our conversation turned chiefly on the aforesaid subject. The general outlines of Dr. Coke's plan were, a re-ordination of the Methodist ministers, and their continuing under the superintendence then existing, and on the practices of their peculiar institutions. There was also suggested by him a propriety, but not a condition made, of admitting to the *Episcopacy*, himself and the gentleman associated with him in the superintendence of the Methodist *societies*. This intercourse was communicated at the time from Dr. Coke to Dr. Magaw. I do not know of any other person then informed of it, unless I may except the gentleman above alluded to, *by whom*, if I have been rightly informed, *my letter to Dr. Coke was opened in his absence* ; such a freedom being understood, as I supposed, to arise out of the connection between the two gentlemen. But for this part of the statement I cannot vouch. It was understood between Dr. Coke and me, that the proposal should be communicated to the bishops of the Episcopal Church at the next convention, which was to be in September, 1792, in New-York. This was accordingly done. After which, I perceived no use of further communication on the subject ; and I have not since seen Dr. Coke, nor heard from him, nor written to him.

It appears to me that the above comprehends either *explicitly* or by *implication*, all the points to which your letter leads. It would have been more agreeable to me, if no occasion of this testimony had occurred ; and it is now given, merely to prevent the matter being understood otherwise than it really is.

The above is what I have written to Mr. M'Claskey ; and I remain, &c. &c.

Your affectionate brother,
WILLIAM WHITE.

It is not at all material for me to enquire into the reasons why bishop White was solicited to give this testimony ; since the person who gave it publicly declared he did so chiefly to cast some light on the subject of Methodist Episcopacy.

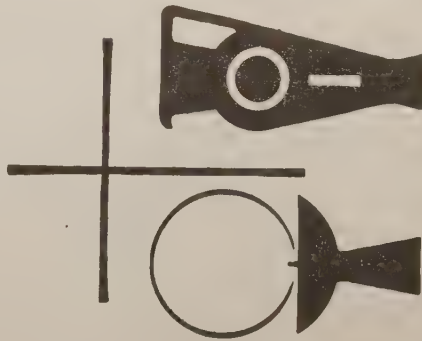
In which view alone, I stop to make a few remarks on certain passages which it contains.

A union we find is proposed between a *society* and a *Church*.

That body of men cannot justly be called a Church of Christ, which, though united under certain rules and regulations, and having officers to see to the execution of those rules, has not, within itself, a valid Christian ministry to preach the word of God with *authority*, and to administer *duly* the sacraments of man's redemption. If a body be deficient in these essentials, and the object it has in view be the advancement of religion, it may be called a *religious society*, but not a church. This, however, is no detriment to the society so long as it preserves union and communion with a body which contains every essential of a church according to the divine institutions of Christ and his apostles.

Now the Methodist society was in this situation before the schism, and it appears to have been the object of the proposed union to restore matters to the same situation. It was a *society* applying for a readmission into the *Church*, and not two equally independent bodies that were to be considered as negotiating terms of union. The society could, and did acknowledge the Church she applied to, as a true Church of Christ ; but that Church could and did only look upon that society, since the separation, as a schismatical body, not constituting any part of the Church of Christ. The Methodists, however, considered as a society, had peculiar rules and institutions, which, in case of a union, they were desirous of preserving ; on this account,

“ting himself” and Mr. Asbury “to the Episcopacy.” Now there is no way whereby a man can become capable of being admitted to the episcopacy, or to exercise the work and office of a bishop in any true Episcopal Church, but by a consecration to that work and office by other true bishops : and Dr. Coke knew very well that neither himself nor Mr. Asbury had ever been consecrated bishops, by any persons whom the Episcopal Church could acknowledge as true bishops : for if they had, the re-ordination of those whom they had ordained would not have been necessary. Therefore this bare suggestion of being admitted to the episcopacy, *implies* a desire and willingness to be consecrated : a willingness to be consecrated, *implies* a readiness to relinquish all powers supposed to be conferred by any pretended prior consecration, till re-consecrated : a re-consecration *implies* that the former act called consecration was invalid. Now no person who is acquainted with the tenets of all true Episcopalian Churches, can hesitate a moment to believe, that Dr. Coke having suggested the *propriety of his admission, &c.* must be supposed to have admitted all the consequences which naturally and necessarily flow from such a suggestion ; and that he must have had some doubts respecting the validity of his Wesleyan consecration, by being willing it should be set aside as null ; which it must have been, had he been admitted to the episcopacy of the Protestant Episcopal Church ; and indeed, had the union taken place without his admission to the episcopacy, it must have met with the same fate. This is necessarily implied, as was observed, in the condition for the re-ordination of the Methodist ministers.



one part of Dr. Coke's outline was an article providing that the Methodists should retain their peculiarities : in so doing it would become necessary that they should be under the superintendence of some of their own members ; and certainly, none could be found so fitting, as they who for several years had enjoyed that office.

But, as many of the preachers of the *society* had received such a kind of ordination as we have given a history of in the preceding pages ; and, as those ordinations could never be esteemed valid by the *Church* ; a condition was proposed by Dr. Coke, that the Methodist ministers should be *re-ordained*. Consequently, if *these* were to be re-ordained in order to the union, the Wesleyan bishops must have refrained from ever ordaining any person in future, till they were consecrated true bishops of the Church, by the bishops of the Episcopal Church ; and in case this was not consented to by the Church, they must have confined their superintendence solely to the peculiar institutions and regulations of the Methodist society. For should they have ordained even *one person* with their *kind of ordination*, they would have broke the union. *Ordination*, as Lord Mansfield said, is *separation*.

The proposal therefore of Dr. Coke, respecting the re-ordination of the Methodist ministers, is in itself tantamount to an acknowledgment of the nullity of Wesleyan ordination. It is, to say the least, an acknowledgment, by necessary implication, that *Methodist ordinations are not Episcopal*.

The next passage I shall notice, is that where Dr. Coke is said to have “suggested a propriety, but not a condition made, of admit-

But as this admission was not to be made a condition of the union, it follows that the union was not to be prevented by the refusal to admit Dr. Coke and Mr. Asbury to the episcopacy: so that, in that case, had the union taken place, the Methodist superintendants must have confined their superintendence to their own society, merely as presidents and managers, and not as *bishops truly consecrated*, or invested with any of those powers which Episcopalians believe are peculiarly and exclusively given to bishops truly consecrated.

These consequences seem to have sufficiently proved to have flowed from Bishop White's letter in the course of the controversy to which I have more than once alluded, and which gave rise to the present publication. But as they were denied by the writer on the Methodist side, who put many far-fetched and forced constructions on the letter, resorted to deistical historians, and made many bold assertions respecting the proposed union, for which he was not able to produce a single proof, and also endeavored by mere quibbling and cavilling to make this letter speak a language favorable to the cause of Methodist Episcopacy; it was thought proper by a gentleman who felt an interest in the result of the contest to inform Bishop White of the use of the advocate for Wesleyan Episcopacy had made of his letter, and at the same time to request from him a more explicit account of Dr. Coke's application and avowed motives. To that gentleman the bishop very politely sent the following letter.

PHILADELPHIA, September 13, 1806.

Rev. and dear Sir,

I received your letter this day, and answer it immediately.

In compliance with your desire, I send you the following information taken from Dr. Coke's letter now before me.

His plan was that all the ordained ministers then in the Methodist connection should receive *Episcopal Ordination*. Of these, he says, that they will not, and ought not to give up their right of administering the sacraments; but he thinks that the generality of them would not refuse to be re-ordained, and that perhaps none would so refuse.

Of the other preachers, he says, that they would hardly submit to a *re-union*, if the possibility of their rising up to ordination depended on the present bishops of America. The difficulty which he foresees on this score, is grounded on their not being acquainted with the learned languages. What was his intended mean of removal of this difficulty does not appear in the letter. It may have been a promise on the part of the bishops, that the ordination of the persons in question should not be prevented by that circumstance. Or, it may have been the consecration of himself, and the gentleman connected with him; for this measure was hinted in a conversation that afterwards took place between us, although he desired me to remark, that it was not made a condition of the union.

The motive of Dr. Coke in this business, as stated in his letter, seems to have been an apprehension that he had gone further in the *separation* than had been intended by Mr. Wesley, from whom he had received his commission. Mr. Wesley himself, he was sure, had gone further than he would have gone, if he had foreseen some events which followed. The Dr. was certain, that the same gentleman was sorry for the separation; and would use his influence to the utmost, for accomplishing a *re-union*.

Perhaps it may be proper to add, that Dr. Coke expresses himself certain that the gentleman connected with him in the superintendence would be adverse to the contemplated measure; and gives it as a reason for accomplishing it before the death of Mr. Wesley.

It is on my part a matter of justice to your opponents to make the offer of shewing Dr. Coke's letter to any gentleman, who at their desire shall apply for an opportunity of perusing it. You will be so good as to cause this to be made known to them.

I am sorry you should be exposed to the inconvenience of a controversy on the subject, but trust you will manifest a Christian temper in the management of it. We too often find, on such occasions, a disregard of the admonitions of the apostle, that the "wrath of man worketh not the righteousness of God."

The use of this letter is submitted to your discretion, and I remain your

Affectionate Brother,
WILLIAM WHITE.

From this second letter, we learn, that Dr. Coke's plan was, "that all the ordained ministers then in the Methodist connection should receive *Episcopal Ordination*."

valid, by those who were included in the union. They must, therefore, have been considered as abiding still in schism, and in a state of separation from the Church.

The next paragraph of the letter requires no comment. It is no more than an explanation of that passage in the first letter, which respected the suggestion made by Dr. Coke, of admitting himself and Mr. Asbury into the Episcopacy, by a *true and valid consecration* to the work and office of bishops in the Church of God. It is, however, equivalent to a concession on the part of Dr. Coke, that the ordination conferred on him by Mr. Wesley, was *not episcopal*; and that it did not make him any whit a bishop, more than he was before.

In the paragraph following, the *separation* is acknowledged; and Dr. Coke seems to apprehend he had gone further in it than Mr. Wesley designed. But be this as it will, we do not find that Mr. Wesley ever expressed his disapprobation of it, till after the rejection of his nomination of Mr. Whatcoat to the superintendency.

But Dr. Coke proceeds and says, that Mr. Wesley himself had gone farther than he would have gone, had he foreseen some events which followed. This itself is a sufficient evidence that Mr. Wesley acted not in that affair by the peculiar direction and inspiration of the holy spirit of God, but according to the dictates of his own fallible judgment, will and inclination.

One of those events which followed, we presume, was that we have just mentioned, and which deprived him of the implicit obedience of his children in America. Indeed, we doubt whether ever this confession would have been made, had it not been for that event. "Mr.



This itself amounts to a confession on the part of Dr. Coke, that their former ordination was *not Episcopal*. And why? Because neither Mr. Asbury, himself, nor Mr. Wesley were ever truly consecrated bishops.

But, as these ministers had received a kind of ordination, Dr. Coke says, "they will not, and ought not to give up their right of administering the sacraments."

By the doctrine of Episcopalians, they had no right whatever, in virtue of *that ordination*, to administer the sacraments. But Dr. Coke, probably, like some others, who might be called *tertium quid* Episcopalians, might think, that though that ordination was *not Episcopal*, yet it was Presbyterian; and that Presbyterian ordination was not altogether nugatory. However, the meaning of this passage appears plainly to be this; that these persons having received a kind of ordination; and having, in consequence thereof, been in the practice of acting as presbyters and deacons, would not consent, nor ought they to be degraded to the rank of lay-preachers; and, as an expedient to prevent the necessity of such a measure, he proposed, that they should receive Episcopal ordination: and declared his opinion that the generality of them would not refuse to be re-ordained, and probably none would so refuse.

A question rises from this point of the proposed union, viz. What would have been the situation of those who might refuse to be re-ordained, or to receive *Episcopal ordination*? the answer is plain and evident, viz. They could not possibly be admitted into the union, as clergymen, nor could their ministrations have been sanctioned as

"Wesley is sorry for the *separation*, and will use his influence to the utmost to accomplish a *re-union*."

His influence!—How art thou fallen, O John! a few years ago, thy *determinations* were sufficient: now, thou art obliged to have dependence on *weakened* and *dying influence* for the accomplishment of thy designs. Alas! I fear it was still weaker than either Dr. Coke or thyself imagined. Thou now findest that thy example has been followed, and that *those whom thou, by thy deputies didst ordain, will not obey the power that ordained them*. This comes from thy own violation of order. Thy right hand man in the United States, thou now perceivest, is, as it were, in league against thee. He will be adverse to the measure. So says Dr. Coke; and so we believe he would have been. However, the convention of the church on the one hand, and the death of Mr. Wesley on the other, put a stop to all further proceedings on this subject: and the Methodists still continue in a state of schism and separation from the church. And having only the same kind of orders they received at the time of the separating conference, their ministrations are, and must be, esteemed null and void, and to rest solely on the insufficient ground of mere human device, by all true Episcopalians.

NO I.

Copy of a letter written by Dr. Andrews to Dr. Smith, giving an account of an interview between Mr. West, Dr. Andrews, Dr. Coke and Mr. Asbury.

BALTIMORE, December 31, 1784.

DEAR SIR,

I PROMISED to give you some account of what should pass at our proposed conference with Dr. Coke. It is an account however, which I fear will be no ways interesting, and from which at any rate you can derive little satisfaction.

At the appointed hour, which was six in the evening, he did not fail to attend us; and brought with him Mr. Goff and Mr. Asbury. We drank tea, and conversed on indifferent subjects. The Doctor was full of vivacity, and entertained us with a number of little anecdotes not disagreeably. At length I took occasion to observe, that we had seen Mr. Wesley's letter of September last, addressed to Dr. Coke and Mr. Asbury; as also a book entitled the Sunday Service of the Methodists: that we were happy to find from these publications that the people called Methodists were hereafter to use the same liturgy that we make use of, to adhere to the same articles, and to keep up the same *three orders of the clergy*: that these circumstances had induced us to hope; that the breach which had so long subsisted in our Church might at length, in America at least, be happily closed: that we could not think so unfavorably of the gentlemen who were at the head of that society, as to suppose they could persist in *separating* from us, merely for the sake of *separating*; or cherish in their breasts so unkind a spirit, as would not suffer them even in doing of the very same things that we do, to have any satisfaction without doing them in a different manner; with such variations in point of form and other circumstances, as may create an invidious distinction where there is no real difference: that the plan of Church government which we had instituted in this state, was a very simple, and, as we trusted, a very rational plan: that it was to be exercised by a convention consisting of an equal number of laity and clergy; and having for their president a bishop elected by the whole body of the clergy: that this bishop was to differ from a common presbyter in nothing else than in the right of presiding in the convention, of ordaining ministers, and administering confirmation after baptism to as many as desired it: that such an episcopacy, at the same time that it possessed all the powers requisite for spiritual purposes, would not upon any occasion or to any person be either dangerous or burdensome. It could not be said to *entangle men* more than Mr. Wesley's episcopacy *entangled* them: What occasion then could there be for a separation from us on the score of government? And as to articles of faith and form of worship, they already agreed with us. If it would not be so grateful to them to have their preachers ordained by a presbyter taken from among us and *consecrated a bishop*, what hindered but that Dr. Coke might be so *consecrated*: we could see no impropriety in having two bishops in one state, one of which might always be elected from among the people called Methodists, so long as that distinction should be kept up among us.

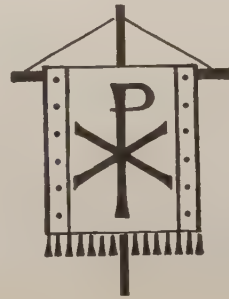
To all this Dr. Coke made the following reply. That indeed he

Methodists were now proceeding to act, irrevocably fixed? Dr. Coke answered, that there was no person who took more time than Mr. Wesley to deliberate upon his plans, and none who after he had deliberated upon them, was more prompt and decided in the execution of them.

Upon this the subject was dropped, and in a short time after they took their leave of us.

A day or two after I took the liberty to wait on Dr. Coke at his lodgings. I expressed a wish, that they could be induced to give rise to their orders in a regular manner; and this I observed they might do, and yet still continue to manage their own affairs, and remain as distinct a body from us as they might think proper. If they did not esteem it unlawful to *connect the succession*, I contended, that it was their duty to *connect it*, from motives of charity and of policy. By such compliance their departure from their brethren would be less considerable, and they would have fewer prejudices to encounter with.

Dr. Coke did not hesitate to acknowledge, that it *would be more consistent indeed, and more regular to connect the succession*; and that the time was when the Methodists might have been gained by a little condescension. But it was now too late to think of these things, when their plans were already adopted and in part even executed: that he himself had received ordination agreeably to this *new system*, and conferred it on others. He set forth in his turn the great contempt and aversion with which the Methodists had always been treated in England, by the generality of the bishops, as well as by the laity and clergy: that when one of their preachers had an incli-



scarce knew what answer to give us; as such an address had neither been foreseen nor expected: that any propositions, however, that we should think proper to make on the subject he could transmit to Mr. Wesley. Perhaps we were strangers to their itinerant and circuitous maxims: that it was not proposed that any of their ministers should ever have a fixed residence: and that for his own part he was inclined to think that our two churches might not improperly be compared to a couple of earthen basins set afloat in a current of water, which so long as they should continue to float in two parallel lines, would float securely: but the moment they began to converge, were in danger of destroying each other.

Mr. Asbury was pleased to add, that the difference between us lay not so much in doctrines and forms of worship as in experience and practice. He complained that the Methodists had always been treated by us, with abundance of contempt; and that for his own part, though he had travelled over all parts of this continent, there were but four clergymen of our Church, from whom he had received any civilities. In expressing these sentiments, however, he did not mean to throw any reflection upon Mr. West and myself, whom from the accounts he had received concerning us, he regarded as worthy characters.

Mr. West begged it might be well understood, that in holding this discourse with them, we acted altogether in a private capacity, wholly *unauthorised so to do by the Church to which we belonged*; and that in his opinion, the only material point which it concerned us at present to enquire into, was simply this—*Was the plan upon which the*

nation to come over to this country with lord Cornwallis' army, under the character of a chaplain, Mr. Wesley could not prevail on the bishop of London to ordain him: that some clergymen of the Church of England, who had ventured to perform service in the countess of Huntingdon's chapel, had been prosecuted in the court of Arches: that bishop Newton, in his last dying charge to his clergy, solemnly enjoined them, that they should never cease to oppose the Methodists: and upon the whole that such was the temper of the English prelates, that they would much rather chuse, that the whole body of the Methodists in England, though so very numerous, should be lost to the Church by a total separation, than that they should continue any longer with it.

To those particulars I made the best reply that I was able, apologized for the great trouble I had given them, and then took my leave of them in the most friendly and affectionate manner.

Thus ended our negotiation, which served no other purpose than to discover to us, that the minds of *these gentlemen are not wholly free from resentment*, and it is a point which among them is indispensably necessary, that *Mr. Wesley be the first link of the chain upon which their Church is suspended*.

NO II.

THE following is the copy of a letter addressed to me by the Rev. Dr. Thomas Coke. To the best of my recollection it was never communicated or mentioned by me, except to those to whom it was intended by the writer to be made known; until I heard of it from others within these last few years. My reserve in this respect was not from any idea, that there was, or could reasonably have been expected of me, secrecy in such a transaction; but for reasons it is not now necessary to mention. My giving of a copy of the letter is in consequence of its having been made a subject of public controversy; and merely with the view of preventing misconstruction and misrepresentation.

WILLIAM WHITE.

Philadelphia, Oct. 30th, 1806.

COPY.

Right Reverend Sir,

Permit me to intrude a little on your time upon a subject of great importance.

You, I believe, are conscious that I was brought up in the Church of England, and have been ordained a presbyter of that Church. For many years I was prejudiced, even I think, to bigotry in favor of it: but through a variety of causes and incidents, to mention which would be tedious and useless, my mind was exceedingly biassed on the other side of the question. In consequence of this, I am not sure but I went further in the separation of our Church in America, than Mr. Wesley, from whom I had received my commission, did intend. He did indeed solemnly invest me, *as far as he had a right so to do*, with Episcopal authority, but did not intend, I think, that our entire separation should take place. He being pressed by our friends on this side the water for ministers to administer the sacraments to them (there being very few clergy of the Church of England then in the states,) *he went farther I am sure than he would have gone if he had foreseen some events which followed*. And this I am certain of—that *he is now sorry for the separation*.

But what can be done for a re-union, which I wish for; and to accomplish which Mr. Wesley I have no doubt would use his influence to the utmost? The affection of a very considerable number of the preachers and most of the people is very strong towards him, notwithstanding the *excessive ill usage he received from a few*. My interest also is not small; and both his and mine would readily and to the utmost be used to accomplish that (to us) very desirable object: if a readiness were shown by the bishops of the Protestant Episcopal Church to re-unite.

It is even to your church an object of great importance. We have now above 60,000 adults in our societies in these States; and about 250 travelling ministers and preachers; besides a great number of local preachers, very far exceeding the number of travelling preachers; and some of these local preachers are men of very considerable abilities: but if we number the Methodists as most people number the members of their church, viz. by the families which constantly attend the divine ordinances in their places of worship, they will make a larger body than you can possibly conceive. The

ent bishops would wave the article of the learned languages, yet their successors might not.

My desire of a re-union is so sincere and earnest, that these difficulties make me tremble: *and yet something must be done before the death of Mr. Wesley, otherwise I shall despair of success*: for though my influence among the Methodists in these states as well as Europe, is, I doubt not, increasing, yet *Mr. Abury, whose influence is very capital, will not easily comply: nay, I know he will be exceedingly averse to it*.

In Europe, where some steps had been taken, tending to a separation, all is at an end. Mr. Wesley is a determined enemy of it, and I have lately borne an open and successful testimony against it.

Shall I be favored with a private interview with you in Philadelphia? I shall be there, God willing, on Tuesday the 17th of May. If this be agreeable, I'll beg of you just to signify it in a note directed to me at Mr. Jacob Baker's, merchant, Market-street, Philadelphia: or if you please, by a few lines sent me by the return of the post, at Philip Rogers, Esq. in Baltimore, from yourself or Dr. Magaw: and I will wait upon you with my friend Dr. Magaw. We can then enlarge on the subjects.

I am conscious of it that secrecy is of great importance in the present state of the business, till the minds of you, your brother bishops, and Mr. Wesley, be circumstantially known. I must therefore beg that these things be confined to yourself and Dr. Magaw, till I



Society, I believe, may be safely multiplied by 5 on an average to give us our stated congregations, which will then amount to 300,000. And if the calculation, which I think some eminent writers have made, be just, that three fifths of mankind are un-adult (if I may use the expression) at any given period, it will follow that all the families, the adults of which form our congregations in these states, amount to 750,000. About one fifth these are blacks.

The work now extends in length from Boston to the south of Georgia: and in breadth from the Atlantic to lake Champlain, Vermont, Albany, Redstone, Holstein, Kentucky, Cumberland, &c.

But there are many hindrances in the way. Can they be removed?

1. Our ordained ministers will not, ought not to give up their right of administering the sacraments. I don't think that the generality of them, perhaps none of them, would refuse to submit to a re-ordination, if other hindrances were removed out of the way. I must here observe, that between 60 and 70 only out of the two hundred and fifty have been ordained presbyters, and about 60 deacons (only.) The presbyters are the choicest of the whole.

2. The other preachers would hardly submit to re-union, if the possibility of their rising up to ordination depended on the present bishops in America. Because, though they are all, I think I may say, zealous, pious and very useful men, yet they are not acquainted with the learned languages. Besides, they would argue, if the pres-

have the honor of seeing you.

Thus you see that I have made a bold venture on your honor and candor, and have opened my whole heart to you on the subject as far as the extent of a small letter will allow me.—If you put equal confidence in me, you will find me candid and faithful.

I have, notwithstanding, been guilty of inadvertencies. Very lately I found myself obliged (for the pacifying of my conscience) to write a penitential letter to the Rev. Mr. Jarratt, which gave him great satisfaction: and for the same reason I must write another to the Rev. Mr. Pettigrew.

When I was last in America, I prepared and corrected a great variety of things for our Magazine, indeed almost every thing that was printed except some loose hints which I had taken of one of my journeys, and which I left in my hurry with Mr. Asbury, without any correction, entreating him that no part of them might be printed which could be improper or offensive. But through great inadvertency (I suppose) he suffered some reflections on the characters of the two above mentioned gentlemen to be inserted in the Magazine, for which I am very sorry: and probably shall not rest till I have made my acknowledgments more public; though Mr. Jarratt does not desire it.

I am not sure, whether I have not also offended you, sir, by accepting one of the offers made me by you and Dr. Magaw of the use of your churches, about six years ago, on my first visit to Philadelphia, without informing you of our plan of separation from the Church of England. If I did offend, (as I doubt I did, especially from what you said to Mr. Richard Dallam of Abington) I sincerely beg yours and Dr. Magaw's pardon. I'll endeavor to amend. But alas! I am a frail, weak creature.

I will intrude no longer at present. One thing only I will claim from your candor—that if you have no thoughts of improving this proposal, you will burn this letter and take no more notice of it, (for it would be a pity to have us entirely alienated from each other, if we cannot unite in the manner my ardent wishes desire) but if you will further negotiate the business, I will explain my mind still more fully to you on the probabilities of success.

In the mean time, permit me, with great respect, to subscribe myself, Right Reverend Sir,

Your very humble servant in Christ,

(Signed)

THOMAS COKE.

RICHMOND, April 24th, 1791.
The Right Reverend Father in God,
BISHOP WHITE.

P. S. You must excuse interlineations, &c. as I am just going into the country, and have no time to transcribe.

NOTE—by the author of the Pamphlet.

To prevent mistakes, the reader is desired to observe, that the testimony contained in bishop White's first letter in the last chapter, is drawn from the conversation that took place at the personal interview between the bishop, Dr. Coke and Dr. Magaw. And also, it must be remarked that the testimony contained in the second is chiefly from Dr. Coke's letter, with a more explicit account of what was meant by some passages in the first. See the respective letters.

NO. III.

An extract from "Myles's Chronological History of Methodism," pages 75 and 76.

"In the beginning of the year 1763, a Greek Bishop visited London. Mr. Wesley made enquiry concerning the reality of his office, and was fully satisfied that he was a true bishop."—"Mr. Wesley then applied to him to ordain Dr. Jones, in order to assist him in administering the Lord's supper to his societies, which he did."

Myles draws this conclusion, among others, from this fact—that "Mr. Wesley thought no person should administer the ordinances of God without ordination." And we shall draw also another conclusion, viz: That Mr. Wesley esteemed the imposition of the hands of a true bishop essential to ordination. And it ought to be further noticed, that that bishop, whose name was Erasmus, did not understand English, nor Mr. Wesley's candidates Greek.

Myles further informs us, that, "some others of the preachers, travelling and local, got Erasmus to ordain them. This displeased Mr. Wesley very much; and those of them who would not lay aside acting as clergymen independent of him, were excluded from the connection."

American Episcopate.

DURING the course of last year, it will be recollected, was inserted in the Magazine a series of letters, under the title of ORIGINAL DOCUMENTS, relative to Bishop SEABURY'S consecration to the first American Episcopate. To illustrate the history of the church in this country, and transmit to posterity a knowledge of her early and present state, is one part of our design. Nor can we doubt, but that whatever contributes to this object will be acceptable to the reader. Under these impressions, we have made diligent enquiry for papers of this sort, and are now, by a kind correspondent, put in possession of another file; some on the same subject with the former, and others relative to the subsequent consecrations in England of Bishops WHITE and PREVOST; by which the church in America was completely organized, and competent to continue the episcopal succession agreeably to primitive and canonical usage. These papers, according to notice given in our last number, we now begin to insert; commencing with those relative to Bishop SEABURY, as prior in the order of time.—Edit.

[No. I.]

LETTER FROM THE CLERGY OF CONNECTICUT, TO THE ARCHBISHOP OF CANTERBURY.

MAY IT PLEASE YOUR GRACE,

IN this day of anxiety for the church in America, the clergy of Connecticut, deeply impressed with apprehensions of what will be her fate under the present changes of empire and policy, beg leave to embrace the earliest moment in their power to address your grace with all the unaffected freedom which may become the ministers of Christ when pleading the cause of that church; a cause wherein not only her interest is greatly concerned, but on which her very existence depends.

America is now severed from the British empire; by that separation we cease to be a part of the national church. But although political changes affect and dissolve our external connection, and cut us off from the powers of the state, yet we hope a door still remains open for access to the governors of the church; and what they might not do for us without the permission of government, while we were bound as subjects to ask favors and receive them under its auspices and sanction: they may, in right of their inherent spiritual powers, grant and exercise in favor of a church planted and nurtured by their hand, and now subjected to other powers. As it is our only refuge, we are persuaded no just exceptions can lie against the attempt to avail ourselves of it; and the uniform benevolent part

Churchman's Magazine, IV,
no. 1 (Jan., 1807), 37-39;
no. 2 (Feb., 1807), 78-80;
no. 3 (Mar., 1807), 118-119;
no. 4 (Apr., 1807), 151-155;
no. 5 (May, 1807), 195-198.

the bishops have taken, in order to transfer the episcopal authority into America, fills us with the greater confidence of success in the application.

To secure to our church a valid and undoubted episcopate, and that the several vacant churches may be furnished with ministers as soon as possible, are what we have much at heart.

A further reason, we beg leave to observe, that induces us to take this early and only measure we can devise for this purpose, is effectually to prevent the carrying into execution a plan of a very extraordinary nature, lately come to our knowledge, formed and published in Philadelphia, and as we suppose circulating in the southern states, with design to have it adopted. The plan is in brief, to constitute a nominal ideal episcopate, by the united suffrages of presbyters and laymen. The singular and peculiar situation of the American church, the exigence of the case, and the necessity of adopting some speedy and specious remedy, corresponding with the state of affairs in the country, are some of the pleas, which are adduced as adequate to give full sanction to this scheme. To what degree such a plan may operate upon the minds of the uninformed, unstable, or unprincipled part of the church; we can at present form no opinion; equally unable are we to conjecture what may be the lengths to which the rage for popular right, as the fountain of all institutions civil and ecclesiastical will run: sufficient for us it is, that while we conscientiously reject such a spurious substitute for episcopacy, we also think it our duty to take every step within our power to frustrate its pernicious effects. Thus are we afloat, torp from our anchor, and surrounded with shelves and rocks, on which we are in danger of being dashed to peices, and have but one port into which we can look, and from whence expect relief.

The distinguished light in which we have been always taught to view your grace as an able and zealous patron of the American church, decidedly points out to whom, in this crisis, we are instantly to make our request. Accordingly, to your grace we have recourse, and humbly present our petition, that in your archiepiscopal character you will espouse the cause of our sinking church, and afford her relief by consecrating the person for our bishop whom we have prevailed upon to offer himself to your grace for that purpose.

The gentleman we beg leave to present to your grace, is the Reverend Doctor Samuel Seabury, who has been the society's worthy missionary for many years. He was born and educated in Connecticut, he is personally known to us; and we believe him to be every way qualified for the episcopal office, and for the discharge of those duties peculiar to it in the present trying and dangerous times.

Permit us to suggest, with all deference, our firm persuasion that a sense of the sacred deposit committed by the great head of the church to her bishops, is so awfully impressed on your Grace's mind, as not to leave a moment's doubt in us of your being heartily disposed to rescue the American church from the distress and danger, which now more than ever threatens her for want of an episcopate. We rely on your grace's indulgence for the liberty we take to assert that it is a real act of charity; while we humbly trust, the blessing of her, that is ready to perish, will come upon those that befriend her in this necessity. Well known unto your grace are all those irrefutable arguments that have been so clearly stated, and strongly urged by the illustrious prelates, who have as our fathers in God advocated for us.

Wherefore as the whole of our case, and all the weighty considerations which concur to enforce it, are present with you, we forbear to enlarge, lest the multitude of our words, should imply a diffidence of success in the thing we ask. Suffer us then to rest in humble confidence, that this our solicitude for a matter in itself so important to the church of God, will meet with your fullest approbation; and that your Grace will feel affectionately for us, and from a pious zeal to advance real religion, and propagate the true church of Christ, will judge it clearly your duty, in the exercise of your high and holy office, to hear and grant our petition, and give us the consolation of receiving, through a clear and uninterrupted channel transmitted to us by your Grace's hands, an overseer in this part of the household of God.

That God may continue your life and health, make you, in his providence, an eminent instrument of great and extensive usefulness to mankind in general, a lasting blessing to the church over which

you preside in particular; and that the present and future sons of the church in America may have cause to record and perpetuate your name as their friend and spiritual father; and when your sacred work is ended, that you may find it gloriously rewarded, is and shall be the devout prayer of the clergy of Connecticut, by whose order and in whose behalf this letter is signed by
Your Grace's most obedient,
humble servant,

ABRAHAM JARVIS,
*Minister of the Episcopal Church in Middletown,
and Secretary to the Convention.*

[NO. II.]

LETTER TO THE ARCHBISHOP OF CANTERBURY.

NEW-YORK, MAY 24, 1783.

MY LORD,

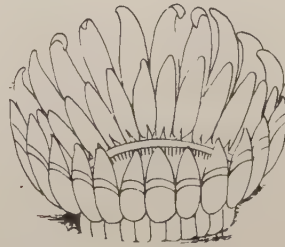
THE Reverend Doctor Samuel Seabury will have the honor of presenting this letter to your grace. At the request of the episcopal clergy of Connecticut, he goes to England on business highly interesting and important, namely, to be consecrated by your grace, and admitted to the sacred office of a bishop; after which, he proposes to return to Connecticut, and there exercise the spiritual powers which belong to the episcopal character.

Although the letter which Doctor Seabury carries from the clergy of Connecticut to your grace, and the testimonial with which he is

furnished, set forth his design, and point out the necessity of carrying it into execution; yet we conceived it to be our duty, in a matter of such moment, to give every support in our power to Doctor Seabury, by writing to your grace, (as we have also done to his lordship of London, and his grace of York) and laying our sentiments on the subject before you; especially as the clergy of Connecticut chose to consult us on the occasion, and submit their letter to our inspection, that we might act in concert with them; and this is the reason why their letter to your grace is dated at New-York, and is only signed by the Reverend Mr. Jarvis, the secretary to their convention, whom they commissioned and sent here for the purpose.

The separation of these colonies from the parent state leaves the church of England here in a most deplorable situation. For as the event was unexpected, no provision was made to guard against its consequences. Whilst the colonies were dependent on England, they were thence supplied with clergymen. The supply indeed was scanty, and inadequate to the wants of the colonists; yet the

church was preserved in existence, and through the blessing of Providence increased in many places. To remove the hardships under which the church labored, particularly in the affair of ordination, and to procure a more ample supply of clergymen, which would greatly promote the growth of the church, the clergy of several provinces repeatedly applied, that one or more bishops might be appointed to reside in America. Their applications, though approved and warmly supported by many illustrious dignitaries of our church, and oth-



and yet, either through inattention in government or mistaken maxims of policy, were disregarded. Hereby the church in America is utterly helpless, and unable to preserve itself. As the colonies are become independent, no ordination in the usual way, can, as we presume, be procured from England. A few years must carry off much of the present clergy as can remain in the United States, and with them the church of which they are members will be extinct.

This melancholy event is inevitable, if some remedy is not applied; and the only expedient that could be devised to prevent it is the one now proposed. Should Doctor Seabury succeed, and be consecrated, he means to return in the character and perform the duties of a missionary, at New-London, in Connecticut. This, we apprehend, will secure to him, at least, a safe reception there, and prepare the way gradually for exercising the spiritual powers of a bishop, by superintending the clergy, ordaining candidates for holy orders, and administering confirmation to such of the laity as shall choose to be confirmed. To which, we are persuaded, the minds of people will be reconciled, by the time his episcopal character is generally known. For, consistently with our original plan for an American Episcopate, he will have no temporal power or authority whatever. If a bishop is once established in Connecticut, we are confident that bishops will soon be admitted into the other colonies; so that the fate of all the churches in the united colonies is virtually involved in the success of this application.

Such, my lord, is our state, and such are our views. It remains now with your grace to afford that relief to the church of God here, which it stands so much in need of, and save it from utterly perishing in the United States of America, by consecrating Dr. Seabury, and thereby conveying to us a valid and regular episcopate. We have the fullest persuasion of your grace's zeal in whatever concerns the cause of religion, as well as reliance on your firmness to support that cause against groundless objections, or intervening difficulties. We consider the political impediments, which formerly obstructed the appointment of bishops in America, as now entirely removed—they no longer exist. England can have no apprehensions from the disgust that may be given to dissenters by this measure. Whatever risk shall attend it can only be incurred by Dr. Seabury, and the other members of the church here; and however hazardous the attempt, they are willing to embark in it, rather than by their lukewarmness to become accessory to the ruin of the church of God. Indeed it is but justice to mention, that many eminent dissenters in Connecticut and other provinces, have lately declared that they have no objections to bishops here, now when the independency of America is acknowledged by Great-Britain. It is not from such, but from men of an illiberal turn, in whom prejudice gets the better of a sense of justice and right, that danger is to be apprehended; and of this latter sort there are too many in all places.

We flatter ourselves that the impediments to the consecration of a bishop, who is to remove out of the British dominions will be got over, when the necessity of the case and the peculiarity of our situation are considered. Regulations which are merely local, and designed to preserve order in a particular state, should certainly be observed with regard to bishops who are to reside in that state. But we humbly conceive they do not apply to extraordinary emergencies like the present; nor ought they to interfere with the general interests of christianity, especially when no inconvenience can ensue. On this principle the practice of the christian church, for many ages, seems to have been founded. For the light of the gospel has been diffused and the christian church planted and established in most nations of christendom, by bishops and other missionaries from such as had no temporal jurisdiction in those nations. But should it be thought that peculiar difficulties in the present instance, must arise from the constitution of the church of England, we doubt not but the king, as supreme head of that church, is competent to remove them. His royal permission would fully authorize your grace to consecrate Dr. Seabury. And when we reflect on his majesty's undeviating regard, as well to the practice as to whatever may tend to promote the influence of true religion, we cannot hesitate to believe that his permission for the purpose may be obtained. Give us leave to add, that such an indulgence, in a matter so earnestly desired by people, whose attachment to his royal person and government has involved them in many and great difficulties, would be worthy of his princely disposition and paternal goodness.

It may be proper to inform your grace that the late confusions

have been fatal to great numbers of the American clergy. Many have died; others have been banished; so that several parishes are now destitute of incumbents. In the four colonies of Connecticut, New-York, New-Jersey, and Pennsylvania, we know at this time, of no less than seventy vacant churches—to say nothing of many large tracts of country, where several congregations might immediately be formed and churches built, were there clergymen to officiate. We believe the case of other colonies, in this respect, to be nearly similar; and it would be very difficult, perhaps impossible, to procure such a number of clergymen from England as are wanted, even supposing the former intercourse were restored; yet we are of opinion that all those vacancies would soon be filled, were bishops here to confer holy orders. The demand for clergymen will be further increased by the general disposition that prevails among dissenters, at present, to join the church of England. This is most remarkable in Connecticut, where numbers are daily added to the church, and from the best information we are assured that a similar disposition appears in other colonies.

We cannot omit another circumstance which is of great moment. Some alterations in the liturgy must be made in consequence of in-

dependency; particularly in the collects for the king and royal family. The offices for November 5th, January 30th, May 29th, and October 25th, must be omitted. A revision of the canons will be expedient, because many of them, as they now stand, are wholly inapplicable to the state of things here. But it must be the wish of every sound churchman that no alteration may take place, except where it is indispensably necessary, and that an entire uniformity be preserved among all the churches in the several colonies. How these desirable objects can be obtained without bishops, we are unable to see. It would be improper for presbyters to make those alterations, supposing they were perfectly unanimous. But divisions will be unavoidable where all are equal, and there is no superior to controul. The common bond which united the clergy being now dissolved, some will think themselves at liberty to use only such parts of the liturgy, and adopt such rules as they choose; and hence the several congregations may become so many independent churches, each varying from the other, as the fancy of the clergyman may direct. We are sorry to inform your grace that some symptoms of this kind have already appeared, though it is only in a few individuals. The superintending authority of a bishop will guard against those evils—it will secure unanimity and submission, prevent dangerous innovations, and all unnecessary departure from the established articles, rules, and forms of our excellent church.

But we shall not protract this letter by inserting more particulars relative to the state of the clergy and churches here, of which Dr. Seabury will be able to give you any information your grace may desire. We shall only beg leave to remind your grace that several legacies have been successively bequeathed for the support of bishops in America; and to express our hopes that some part of those legacies, or of the interest arising from them, may be appropriated to the maintenance of Dr. Seabury, in case he is consecrated, and returns to Connecticut. We do not conceive that the separation of these colonies from the parent state, can be a bar to this appropriation, or invalidate the title of bishops of the church of England to the benefit of those legacies. And perhaps this charitable assistance is more necessary now, than formerly; since American bishops must have more difficulties to struggle with in consequence of the separation; and no other mode of support can be provided for them, until our confusions subside, and the government of this country assumes a more settled form.

Having thus with all plainness and sincerity represented our case, we shall urge no farther arguments for a compliance with our request, as it would imply a doubt of your grace's readiness to promote a measure, in which the interests of christianity in general, and of the episcopal church in particular, are so much concerned. A miscarriage on this occasion would preclude all hope of succeeding hereafter in England, where duty and inclination lead us to apply for an episcopate, and many bad consequences would unavoidably follow. It would forward the pernicious scheme alluded to by the clergy of Connecticut, in their letter to your grace—it might probably give rise to applications for an episcopate to foreign states, which must be attended with many inconveniences; or possibly, the issue might be a total extinction of the episcopal church in the United States of America.

We shall only add, that we have consulted his excellency Sir Guy Carleton,* the commander in chief, on this subject, and on the appointment of a bishop to Nova-Scotia; both of which have his entire approbation. As Nova-Scotia is to remain a part of the British dominions, it was necessary that application should be made to government before the appointment there could take place; and the commander in chief has, at our request, written very pressing to administration, and warmly recommended the measure. We took the liberty at the same time to recommend our worthy brother, the Rev. Dr. Thomas B. Chandler, as a person well qualified to discharge the duties of the episcopal office in that province with dignity and honor. And we hope for your grace's approbation of what we did in this matter, and for your kind assistance in promoting the design; of which we should have given information to your grace sooner, had we not waited for Dr. Seabury's departure for England, and we judged that the safest and best conveyance. If both these appointments should succeed, we trust that, with the blessing of heaven, the church of England will yet flourish in this western hemisphere.

With sincerest wishes for your grace's health and happiness, that you may long continue an ornament and blessing to the church over which you preside, and with the most perfect respect and esteem, we have the honor to be,

Your grace's most dutiful sons,
and obedient humble servants.

[There are no signatures to this letter, but it is presumed to be from the clergy of New-York.]

* The British troops appear to have been in possession of New-York when this letter was written.

EDITOR.

[NO. III.]

LETTER FROM THE CLERGY OF CONNECTICUT, TO THE GENERAL CONVENTION AT NEW-YORK.

NEW-HAVEN, SEPT. 9, 1784.

GENTLEMEN,

WE hereby acknowledge your invitation of the clergy of Connecticut to meet you in convention, appointed to be held at New-York on the 5th of October. The intention of this invitation we understand, from the report of your committee, and what we see done in a meeting at Philadelphia, May 25th, was to collect as extensively as at present is practicable, the voice of the professors of the church, in order to frame an ecclesiastical constitution, a form of public worship, and a regimen of government.

While we ardently desire that the strictest uniformity may obtain in the American Church, we shall be equally solicitous to do every thing in our power, in conjunction with our brethren in the other States, to promote that important end; and to lay a permanent foundation, on which to continue and perpetuate in her, unity of spirit in the bond of peace.

But to proceed with propriety in affairs of the above nature, and of such momentous consideration, we observe, that in our opinion, the first regular step is, to have the American Church completed in her officers: prior to that we conceive all our proceedings will be unprecedented, and unsanctioned by any authoritative example in the christian church.

To avoid what we judge a procedure, that no episcopalian would willingly adopt, but under circumstances, that with him, decide the necessity for it; we have taken our measures to obtain for Connecticut the principal officer in our church, whose arrival among us we flatter ourselves with the certainty of, and that the time is not very far distant. Whenever this event hath taken place, we shall, being prompted by sentiments of duty as well as by inclination, be forward to meet our brethren of the other states, and with our bishop, deliberate upon every subject needful and salutary to our church. We would wish to be considered as having warmly at heart the unity and prosperity of the episcopal church in America, and that all things may be done decently and in order, for the accomplishment of that most interesting object. We shall accordingly esteem it as a mark of brotherly attention, and what will afford us a high satisfaction, if our brethren in the united convention at New-York, should concur with us on this occasion, and agree to suspend the entering upon those general points, until we can properly meet them upon an affair of so great moment, and joint concern to them, to ourselves, and

the whole American church.

The Rev. Mr. Marshal, at our request, will deliver this, and represent us in your convention.

We are, with respect,

Your brethren and humble servants,

THE CLERGY OF CONNECTICUT.

Signed by order, ABRAHAM JARVIS, Secretary.

[NO. IV.]

DOPT OF A LETTER FROM HIS EXCELLENCY THE PRESIDENT OF CONGRESS, TO JOHN ADAMS, ESQ. MINISTER PLENIPOTENTIARY AT THE COURT OF GREAT BRITAIN.

NEW-YORK, OCTOBER 24, 1785.

DEAR SIR,

HAVING yesterday written a long letter to you, I have now only to request your attention to the following business, which is of very great importance to those whom it concerns, and who form a considerable portion of the citizens of these States. The representatives of those professing the Church of England system of religion, have been lately assembled at Philadelphia, where lay and clerical deputies from seven states were convened in general Convention, for the purpose among other things, of preserving and maintaining a succession of divines in their church in a manner which they judge consonant to the Gospel, and no way interfering with the religious or civil rights of others, have sent an address to the archbishops and bishops of England, proposing a plan for the consecration of American bishops. It is imagined that before any thing is done in this business by the bishops of England, that they will consult the king and ministry; who it is apprehended, may now as heretofore, suppose that any step of the kind being taken in England, may be considered here as an officious intermeddling with our affairs, that would give offence on this side the water. Should this be the case, the church of England members in congress have the greatest reliance on your liberal regard for the religious rights of all men, that your will remove mistaken scruples from the mind of administration, by representing how perfectly consonant it is with our revolution, principles professed throughout all the states, that every denomination of christians have a right to pursue its own religious modes, interfering not with others. That instead of giving offence it must give content, by evidencing a friendly disposition to accommodate the people here, who are members of the church in question.

In proof of this, Congress did lately shew their attention to the accommodation of this class of christians, by communicating to the different executives your information from the Danish minister of that king's willingness to facilitate the business of ordination for our church. And the assembly of Virginia hath incorporated this Society: under which act of incorporation, the convention was held in that state, that sent both lay and clerical deputies to the general convention lately held in Philadelphia.

I have the honor to be,

with sentiments of the truest esteem and regard,

Dear Sir, your most obedient, and very humble servant.

RICHARD HENRY LEE.

His Excellency

JOHN ADAMS, Esq. Minister Plenipotentiary from the United States, of America, to the Court of London, at his house in Grosvenor Square, London.

[No. V.]

MR. JAY'S BILLET TO REV. MR. PREVOST.

MR. JAY presents his compliments to the Rev. Mr. Prevost, and has the honour of sending him, herewith enclosed, a copy of a letter from the honorable Mr. Adams, of 4th Jan. last, to Mr. Jay. New-York, April 5, 1786.

[NO. VI.]

HON. MR. ADAMS'S LETTER TO MR. JAY.

GROSVENOR SQUARE, JAN. 4, 1786.

DEAR SIR,

A DAY or two after the receipt of your letter* of Nov. 1st, and that of President Lee, which came with it, I wrote to the Archbishop of Canterbury, by Col. Smith, for an hour when I might have

* This letter from Mr. Jay does not appear among the file.

the honor of paying my respects to his Grace; and was answered very politely, that he would be glad to have the honor of seeing me next day, between eleven and twelve. Accordingly I went yesterday, and was very agreeably received, by a venerable and candid prelate, with whom I had before only exchanged gifts of ceremony.

I told his Grace that, at the desire of two very respectable characters in America, the late President of Congress, and the present Secretary of State for the department of foreign affairs, I had the honor to be the bearer to his Grace, of a letter from a convention of delegates from the episcopal churches in most of the southern States, which had been transmitted to me open, that I might be acquainted with its contents: That in this business however, I acted in no official character, having no instructions from congress, nor indeed from the convention; but I thought it most respectful to them, as well as to his Grace, to present the letter in person. The Archbishop answered, that all that he could say at present was, that he was himself very well disposed to give the satisfaction desired, for he was by no means one of those, who wished that contentions should be kept up between the two countries, or between one party and another in America; but on the contrary, was desirous of doing every thing in his power to promote harmony and good humor.

I then said that if his Grace would take the trouble of reading two letters, from Mr. Lee and Mr. Jay, he would perceive the motives of those gentlemen, in sending the letters to my care. I gave him the letters, which he read attentively and returned, and added that it was a great satisfaction to him to see, that gentlemen of character and reputation, interested themselves in it; for that the episcopalians in the United States could not have the full and complete enjoyment of their religious liberties without it; and he subjoined that it was also a great satisfaction to him, to have received this visit from me, upon this occasion: And he would take the liberty to ask me, if it were not an improper question, whether the interposition of the English Bishops would not give uneasiness and dissatisfaction in America. I replied that my answer could be only that of a private citizen, and, in that capacity, I had no scruple to say, that the people of the United States in general were for a liberal and generous toleration—I might indeed employ a stronger word, and call it a right and the first right of mankind, to worship God according to their consciences; and therefore that I could not see any reasonable ground for dissatisfaction, and that I hoped and believed there would be none of any consequence.

His Grace was then pleased to say that religion in all countries, especially a young one, ought to be attended to, as it was the foundation of government. He hoped the characters which should be recommended would be good ones. I replied that there were in the churches, in America, able men, of characters altogether irreproachable, and that such and such only, I presumed would be recommended. I then rose to take leave, and his Grace then asked me, if he might be at liberty to mention that I had made him this visit on this occasion; I answered, certainly, if his Grace should judge it proper.

Thus, Sir, I have fulfilled my commission and remain as usual,
Yours &c. JOHN ADAMS.

His Excellency JOHN JAY.

[NO. VII.]

LETTER OF THE ENGLISH BISHOPS,

To the Rev. D. W. White, the Rev. D. W. Smith, the Rev. Mr. S. Provost, the Hon. James Duane, Esq. and S. Powell and R. Peters, Esqrs.

THE archbishop of Canterbury hath received an address, dated in convention, Christ Church Philadelphia, Oct. 5, 1785, from the clerical and lay deputies of the Protestant Episcopal Church in sundry of the United States of America, directed to the archbishops and bishops of England, and requesting them to confer the Episcopal character on such persons as shall be recommended by the Episcopal Church in the several states by them represented.

This brotherly and christian address was communicated to the archbishop of York, and to the bishops with as much dispatch as their separate and distant situations would permit, and hath been received and considered by them with that true and affectionate regard which they have always shown towards their Episcopal brethren in America.

We are now enabled to assure you, that nothing is nearer to our

hearts than the wish to promote your spiritual welfare, to be instrumental in procuring for you the complete exercise of our holy religion, and the enjoyment of that ecclesiastical constitution, which we believe to be truly apostolical, and for which you express so unreserved a veneration.

We are therefore happy to be informed, that this pious design is not likely to receive any discountenance from the civil powers under which you live; and we desire you to be persuaded, that we on our parts will use our best endeavors, which we have good reason to hope will be successful, to acquire a legal capacity of complying with the prayer of your address.

With these sentiments we are disposed to make every allowance which candor can suggest for the difficulties of your situation; but at the same time we cannot help being afraid that in the proceedings of your convention some alterations may have been adopted or intended, which those difficulties do not seem to justify.

Those alterations are not mentioned in your address; and, as our knowledge of them is no more than what has reached us through private and less certain channels, we hope you will think it just both to you, and to ourselves, if we wait for an explanation.

For while we are anxious to give every proof, not only of our brotherly affection but of our facility in forwarding your wishes, we cannot but be extremely cautious, lest we should be the instruments of establishing an ecclesiastical system, which will be called a branch of the church of England, but afterwards may possibly appear to have departed from it essentially, either in doctrine or in discipline.

In the mean time we heartily recommend you to God's holy protection, and are your affectionate brethren,

J. CANTUAR.
W. EBOR.
R. LONDON,
W. CHICHESTER,
C. BATH AND WELLS,
J. St. ASAPH,
J. SARUM,
J. PETERBOROUGH,
JAMES ELY,
J. ROCHESTER,
R. WORCESTER,
J. OXFORD,
J. EXETER,
THO. LINCOLN,
JOHN BANGOR,
J. LICHFIELD AND COVENTRY,
J. GLOUCESTER,
E. St. DAVID'S
CHR. BRISTOL.

London, Eebruary 24. 1786.

[NO. VIII.]

LETTER FROM THE ARCHBISHOPS OF CANTERBURY AND YORK, To the committee of the General Convention at Philadelphia, the Rev. Dr. White, President, the Rev. Dr. Smith, the Rev. Mr. Provost, the Hon. James Duane, Samuel Powel and Richard Peters, Esqrs.

MR. PRESIDENT AND GENTLEMEN,

INFLUENCED by the same sentiments of fraternal regard expressed by the archbishops and bishops in their answer to your address, we desire you to be persuaded that if we have not yet been able to comply with your request, the delay has proceeded from no tardiness on our part. The only cause of it has been the uncertainty in which we were left by receiving your address unaccompanied by those communications with regard to your Liturgy, articles, and ecclesiastical constitution; without the knowledge of which we could not presume to apply to the legislature for such powers as were necessary to the completion of your wishes. The journal of the convention, and the first part of your Liturgy, did not reach us till more than two months after our receipt of your address; and we were not in possession of the remaining part of it, and of your articles, till the last day of April. The whole of your communications was then, with as little delay as possible, taken into consideration, at a meeting of the archbishops and fifteen of the bishops,

being all who were in London and able to attend; and it was impossible not to observe with concern, that if the essential doctrines of our common faith were retained, less respect however was paid to our Liturgy than its own excellence, and your declared attachment to it had led us to expect. Not to mention a variety of verbal alterations, of the necessity or propriety of which we are by no means satisfied, we saw with grief that two of the confessions of our christian faith, respectable for their antiquity, have been entirely laid aside; and that even in that which is called the apostle's creed, an article is omitted, which was thought necessary to be inserted, with a view to a particular heresy, in a very early age of the church, and has ever since had the venerable sanction of universal reception. Nevertheless, as a proof of the sincere desire which we feel to continue in spiritual communion with the members of your church in America, and to complete the order of your ministry; and trusting that the communications which we shall make to you on the subject of these, and some other alterations will have their desired effect, we have, even under these circumstances, prepared a bill for conveying to us the powers necessary for this purpose. It will in a few days be presented to parliament; and we have the best reasons to hope that it will receive the assent of the legislature. This bill will enable the archbishops and bishops to give Episcopal consecration to the persons who shall be recommended, without requiring from them any oaths or subscriptions inconsistent with the situation in which the late revolution has placed them; on condition that the full satisfaction of the sufficiency of the persons recommended, which you offer to us in your address, be given to the archbishops and bishops.

You will, doubtless, receive it as a mark both of our friendly disposition towards you, and of our desire to avoid all delay on this occasion, that we have taken this earliest opportunity of conveying to you this intelligence, and that we proceed (as supposing ourselves invested with that power which for your sakes we have requested) to state to you particularly the several heads, upon which that satisfaction which you offer will be accepted, and the mode in which it may be given. The anxiety which is shown by the Church of England to prevent the intrusion of unqualified persons into even the inferior offices of our ministry, confirms our own sentiments, and points it out to be a duty very earnestly to require the most decisive proofs of the qualifications of those who may be offered for admission to that order, to which the superintendence of those offices is committed. At our several ordinations of a deacon and a priest, the candidate submits himself to the examination of the bishop, as to his proficiency in learning; he gives the proper security of his soundness in the faith, by the subscriptions which are made previously necessary: he is required to bring testimonials of his virtuous conversation during the three preceding years; and that no mode of enquiry may be omitted, public notice of his offering himself to be ordained, is given in the parish church where he resides or ministers, and the people are solemnly called on to declare, if they know any impediment, for the which he ought not to be admitted. At the time of ordination too, the same solemn call is made on the congregation then present. Examination, subscription and testimonials are not indeed repeated at the consecration of an English bishop, because the person to be consecrated has added to the securities given at his former ordinations, that sanction which arises from his having constantly lived and exercised his ministry under the eyes and observation of his country. But the objects of our present consideration are very differently circumstanced. Their sufficiency in learning, the soundness of their faith, and the purity of their manners, are not matters of notoriety here. Means therefore must be found to satisfy the archbishop who consecrates, and the bishops who present them, that, in the words of our church, "they be apt and meet, for their learning and godly conversation, to exercise their ministry duly to the honor of God, the edifying of his church, and to be wholesome examples and patterns to the flock of Christ."

With regard to the first qualification, sufficiency in good learning—we apprehend that the subjecting a person who is to be admitted to the office of a bishop in the church, to that examination which is required previous to the ordination of priests and deacons, might lessen that reverend estimation which ought never to be separated from the Episcopal character. We therefore do not require any further satisfaction on this point than will be given to us by the forms of testimonials in the annexed paper; fully trusting that those who sign them will be well aware how greatly incompe-

tence in this respect must lessen the weight and authority of the bishop, and affect the credit of the Episcopal church.

Under the second head, that of subscription; our desire is to require that subscription only to be repeated which you have already been called on to make by the tenth article of your Ecclesiastical Constitution: But we should forget the duty which we owe to our church and act inconsistently with that sincere regard which we owe to your's, if we were not explicit in declaring, that, after the disposition we have shown to comply with the prayer of your address, we think it now incumbent on you to use your utmost exertions also for the removal of any stumbling block of offence, which may possibly prove an obstacle to the success of it. We therefore most earnestly exhort you, that previously to the time of your making such subscription, you restore to its integrity the apostle's creed, in which you have omitted an article merely, as it seems, from misapprehension of the sense in which it is understood by our church. Nor can we help adding, that we think it but a decent proof of the attachment which you profess to the service of our Liturgy, to give to the other two creeds a place in your book of common prayer, even though the use of them should be left discretionary. We should be inexcusable too, if at the time when you are requesting the establishment of bishops in your church, we did not strongly represent to you, that the eighth article of your Ecclesiastical Constitution appears to us to be a degradation of the clerical, and still more, of the Episcopal character. We persuade ourselves, that in your ensuing convention, some alteration will be thought necessary in this article, before this reaches you; or, if not, that due attention will be given to it in consequence of our representation.

On the third and last head which respects purity of manners, the reputation of the church both in England and America, and the interest of our common christianity, is so deeply concerned in it, that we feel it our indispensable duty to provide on this subject, the most effectual securities. It is presumed that the same previous public notice of the intention of the person to be consecrated, will be given in the church where he resides in America, for the same reasons, and therefore nearly in the same form with that used in England before our ordinations. The call upon the persons present at the time of consecration, must be deemed of little use before a congregation composed of those to whom the person to be consecrated is unknown. The testimonials signed by persons living in England admit of reference and examination; and the characters of those who give them are subject to scrutiny, and in cases of criminal deceit, to punishment. In proportion as these circumstances are less applicable to testimonials from America, those testimonials must be more explicit, and supported by a greater number of signatures. We therefore think it necessary that the several persons candidates for Episcopal consecration, should bring to us both a testimonial from the General Convention of the Episcopal church, with as many signatures as can be obtained; and a more particular one from the respective conventions in those states which recommend them. It will appear from the tenor of the letters testimonial used in England, a form of which is annexed,* that the ministers who sign them bear testimony to the qualifications of the candidates on their own personal knowledge. Such a testimony is not to be expected from the members of the General Convention of the Episcopal church in America, on this occasion. We think it sufficient therefore that they declare, they know no impediment, but believe the person to be consecrated is of a virtuous life and sound faith. We have sent you such a form as appears to us proper to be used for that purpose. More specific declarations must be made by the members of the convention in each state from which the persons offered for consecration are respectively recommended; their personal knowledge of them there can be no doubt of.

We trust therefore they will have no objection to the adoption of the form of a testimonial which is annexed, and drawn upon the same principles, and containing the same attestations of personal knowledge with that above mentioned, as required previously to our ordination. We trust we shall receive these testimonials signed by such a majority in each convention, that recommends, as to leave no doubt of the fitness of the candidates upon the minds of those whose consciences are concerned in the consecration of them.

Thus much we have thought it right to communicate to you without reserve at present, intending to give you further information

as soon as we are able. In the mean time we pray God to direct your counsels in this very weighty matter; and are, Mr. President, and Gentlemen, your affectionate brethren.

Signed,

J. CANTUAR.
W. EBOR.

[NO. IX.]

By his Excellency George Clinton, Esq. Governor of the State of New-York, General and Commander in Chief of all the Militia, and Admiral of the Navy thereof.

To all whom these Presents shall come or may concern.

IT is certified and made known, that by the constitution of the said State, it is ordained and declared that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed within this State to all mankind; and that there is nothing in the said constitution or in any of the laws of the said State, to prohibit the clergy and others of the Episcopal Church, or of any other church in the said State, to take such measures as they shall judge proper for keeping up a succession of religious teachers; provided, that the means they may adopt for this purpose, be not inconsistent with the peace or safety of the State, and do not induce a subjection or allegiance to any foreign jurisdiction or power, civil or ecclesiastical whatever.

Given under my hand, and the privy seal at the city of New-York, this twenty-sixth day of December, in the tenth year of our independence, 1785. (Signed,)

GEORGE CLINTON.

By his Excellency's command,

ALEXANDER CLINTON.

[NO. X.]

The Supreme Executive Council of the Commonwealth of Pennsylvania.

DO hereby certify and make known to all whom it may concern, that agreeably to the form of government and laws of this Commonwealth—the clergy of the Church of England in Pennsylvania, are at liberty to take such means as they think proper for keeping up a succession of religious teachers—provided only, that the means they adopt for the purpose, do not induce a subjection to any foreign jurisdiction civil or ecclesiastical.

Given in Council, under the hand of the Hon. Charles Biddle, Esq. Vice-President, and the seal of the State, at Philadelphia, this 24th day of November, in the year of our Lord 1785, and in the 10th year of this Commonwealth. (Signed,)

CHARLES BIDDLE, V. P.

Attest, JOHN ARMSTRONG, Sec'y.

A true copy, WILLIAM WHITE.

[NO. XI.]

Copy of a letter from his Grace the Archbishop of Canterbury, directed to the Rev. and honorable the committee of the Protestant Episcopalians, Philadelphia.

Canterbury, July 4, 1786.

GENTLEMEN,

THE enclosed act being now passed, I have the satisfaction of communicating it to you. It is accompanied by a copy of a letter and some forms of testimonials, which I sent you by the packet of last month. It is the opinion here, that no more than three bishops should be consecrated for the United States of America, who may consecrate others at their return, if more be found necessary. But whether we can consecrate any, or not, must yet depend on the answers we may receive to what we have written. I am your humble servant. (Signed,)

J. CANTUAR.

An act to empower the archbishop of Canterbury, or the archbishop of York, for the time being to consecrate to the office of a bishop, persons being subjects or citizens of countries out of his Majesty's allegiance.

Whereas by the laws of this Realm, no person can be consecrated to the office of a bishop without the king's licence for his elec-

tion to that office and the royal mandate under the great seal for his confirmation and consecration. And whereas every person who shall be consecrated to the said office is required to take the oaths of allegiance and supremacy and also the oath of due obedience to the archbishop. And whereas there are divers persons subjects or citizens of countries out of his Majesty's dominions, inhabiting and residing within the said countries, who profess the public worship of Almighty God according to the principles of the church of England, and who in order to provide a regular succession of ministers for the service of their church, are desirous of having certain of the subjects or citizens of these countries consecrated bishops according to the form of consecration in the church of England.

Be it enacted by the king's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal and Commons in this present parliament assembled, and by the authority of the same, that from and after the passing of this act, it shall and may be lawful to, and for the archbishop of Canterbury or the archbishop of York, for the time being, together with such other bishops as they shall call to their assistance, to consecrate persons being subjects or citizens of countries out of his Majesty's dominions, bishops for the purposes aforesaid, without the king's licence for their election, or the royal mandate under the great seal for their confirmation and consecration, and without requiring them to take the oaths of allegiance and supremacy, and the oath of due obedience to the archbishop for the time being. Provided always, that no persons shall be consecrated bishops in the manner herein provided, until the archbishop of Canterbury or the archbishop of York for the time being, shall have first applied for, and obtained his Majesty's licence by warrant, under his royal signet, and sign manual, authorizing and empowering him to perform such consecration, and expressing the name or names of the persons so to be consecrated, nor until the said archbishop has been fully ascertained of their sufficiency in good learning, of the soundness of their faith, and of the purity of their manners. Provided also, and be it hereby declared, that no person or persons, consecrated to the office of a bishop in the manner aforesaid, nor any person or persons deriving their consecration from or under any bishop so consecrated, nor any person or persons admitted to the order of deacon or priest, by any bishop or bishops so consecrated, or by the successor or successors of any bishop or bishops so consecrated, shall be thereby enabled to exercise his or their respective office or offices within his Majesty's dominions. Provided always, and be it further enacted, that a certificate of such consecration shall be given under the hand and seal of the archbishop who consecrates, containing the name of the person so consecrated, with the addition as well of the country whereof he is a subject or citizen, as of the church in which he is appointed bishop, and the further description of his not having taken the said oaths, being exempted from the obligation of so doing by virtue of this act.

[NO. XII.]

Form of a Testimonial from the General Convention, required by the bishops in England.

WE whose names are underwritten, fully sensible how important it is, that the sacred office of a bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear our testimony on this solemn occasion without partiality or affection, do in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report either for error in religion or for viciousness of life; and that we do not know or believe there is any impediment or notable crime, on account of which he ought not to be consecrated to that holy office, but that he hath led his life for the three years last past piously, soberly and honestly.

[NO. XIII.]

Testimony from the members of the Convention in the State from whence the person is recommended for consecration, required also by the bishops in England.

WE whose names are underwritten, fully sensible how important it is, that the sacred office of a bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do in

the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment or notable crime for which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that having personally known him for three years last past, we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a bishop to the honor of God, and the edifying of his church, and to be an wholesome example to the flock of Christ.

Supplement to American Episcopate.

Presuming that many of our readers are unacquainted with the circumstance that Dr. Samuel Peters, formerly a Clergyman in Connecticut, was elected bishop of the church in Vermont, we insert the following letters written by him on receiving intelligence of his election; to which is subjoined a letter from the archbishop of Canterbury, to the agent of the church in Vermont, assigning the reason why he could not proceed to consecrate Dr. Peters. For reasons unknown, Dr. Peters did not apply for consecration in America, and thus Vermont has had no bishop to this day.

Communications from the Rev. Dr. PETERS, residing in Great-Britain.

No. 22, York-Street, Westminster, July 17th, 1794.

Reverend and dear Brother,

THE 5th day of July current, I had the honor of receiving your polite, communicative, and friendly letter, dated at Manchester, in the state of Vermont, the 27th day of last February.

At present I can only thank you for the communications respecting the prospects you have in the state of Vermont of seeing an increase of the Protestant Episcopal Church; and that, to promote it, the Convention had pretty unanimously chosen me to be their Bishop.

This event (though unexpected to me) I view as the work of God, and could have had no objection to go over and spend my few remaining days amongst my friends in my native country, to build up the church of Christ, for which I have labored and suffered all my life, but the fear of the want of unanimity in the church, which naturally leads to schism; and from my imperfections and insufficiency to fill the Episcopal chair in a state famed for wisdom and learned men.

However, depending on God, the wisdom of the wise, the charity and prayers of all, I have determined to accept of your election, as the call of Jesus Christ the Lord. To this purpose I have written my letter, addressed to all the churches in Vermont, of even date with this, which you, as Secretary of Convention, will have the goodness to communicate to that venerable body first, and they to the churches spread over the state of Vermont; in such a manner as you and they shall judge to be most proper.

I must now inform you, that I cannot go over to you, nor have consecration here until the letter of the Convention to the Archbishop of Canterbury [*enpholent*, very handsome and full] comes here with the seal of your state, or of the notary public, certifying the existence of the Protestant Episcopal Convention of Vermont, and that they have elected the Reverend SAMUEL PETERS, L. L. D. to the bishop of Vermont, as appears by the signatures of the committee of the Convention, together with its President and its Secretary: in testimony of which I have herunto fixed the seal of, &c. &c.

Had your thought of this canonical rule last February, and sent the seal fixed to either of your letters. No. 1, or 2, addressed to the Archbishop of Canterbury, I could have seen you before next Christmas: But now I must be deprived of that pleasure until the winter shall be past; at which time I shall set out, in hopes of seeing and blessing you before I die.

The letter addressed to me from the committee of Convention, dated last February, honored me, and secures my gratitude and respect. I wish that I was better able to support their high esteem and expectations; but so far as my abilities fall short, so far, I trust, my zeal and labors in my station will exceed their hopes.

Evident is the necessity of a Bishop resident, to set things in

order, and promote harmony in the churches: And I have no doubt of receiving every respect due to the sacred office or myself both in aspiritual and temporal manner; yet I feel it to be my duty to tell you a circumstance possible to happen. As soon as I am consecrated Bishop of Vermont, a foreign state, my present support from this government may be withheld:—Should this event take place, I shall have no resource but what shall arise from the churches in the state of Vermont, now in their infancy. The fact is, "I want but little here below, nor want that little long." My mind and merits claim no more; yet the dignity of the station which you have given to me, and the primitive hospitality belonging to the Episcopal chair, demand your and my attention; lest my reputation and the fashion of religion dwindle away through my poverty, in the highest office of Christ's church.

Should the English Bishops neglect to consecrate me, because you have three Bishops in the States of America already, consecrated by the English Bishops, and plead the limitation of the act of Parliament for their neglect, I shall apply for consecration to the college of Bishops in Scotland: because, your three Bishops reside too remote from one another, and from the state of Vermont, to be convened by me.

I am, with perfect esteem and sincerity, reverend and dear Sir, your and the Convention's most honored, and most humble servant,

SAMUEL PETERS.

The Rev. Mr. DANIEL BARBER, }
Secretary of the Convention of the
Episcopal Church of Vermont, and
Rector of Manchester and Pawlet.

LETTER FROM THE ARCHBISHOP OF CANTERBURY.

Canterbury, June 17, 1795.

SIR,

HAVING frequently stated to you, in the fullest and most explicit manner, and once particularly in the presence of the Rev. S. PETERS, the grounds and reasons which induced me to decline taking any steps to obtain his Majesty's license for the consecration of a Bishop for the Protestant Episcopal Church in Vermont, I hoped there would be no call upon me to repeat them, but that your representation of those statements would be all-sufficient to exculpate you to the Protestant Episcopal Church, in the State of Vermont, who have elected that gentleman their Bishop, and to his Excellency Governor CHITTENDEN, who united with their Convention in recommending him for consecration in England.

I cannot, however refuse your request to me to state in writing the grounds on which my conduct in this business is founded.

I beg leave to observe, then, that the statement which I made to you, was founded on a perfect recollection, that the spirit and intention of the Act of Parliament which enabled the English Archbishops and Bishops to consecrate Bishops for America, with the King's license, extends only to such a number as might, on their return to that country, consecrate a sufficient supply to keep up a succession in the Protestant Episcopal Church there. His Majesty clearly understood this to be the sole object of the Bill presented to Parliament. The Archbishops and Bishops understood it precisely in the same way; and that such was the intention and purport of it, and no more, I myself stated in the House of Lords, when I was called upon by the Earl of Effingham and others, to explain "what occasion there was for such a Bill, and to what number of Bishops our consecrations were meant to extend."

I must add further, that, on the 5th of July, 1786, I wrote from Canterbury to the Committee of the General Convention of the Protestant Episcopal Church in America, sending a Copy of the Act, and stating that we understood it as above explained.

You will find my letter in the printed Journal which I sent you before I left London, of a Convention of the Protestant Episcopal Church, holden at Wilmington, October 10th and 11th, 1786. To the same Journal I must also refer you for another letter, sent by me and the Archbishop of York, to the Convention, stating the solemn testimonies we should require respecting the literary, moral, and religious characters of the persons sent to us for consecration.

You will allow me to recommend to your particular attention the

very solemn forms of testimonials, which accompanied our letter, and which we insisted upon, as essential to us in point of conscience, before we could proceed to consecrate any person sent to us for consecration from that distant country.

So much for the general question respecting the number of Bishops intended by the Act to be consecrated here for the States of America, on which the Archbishops and Bishops entirely concur in opinion. But were the case otherwise, were they all of opinion that any greater number might be consecrated by that act, Mr. PETERS could not receive consecration from us, since we could have no such testimony relative to him from Vermont (where for the last twenty years he has never resided) as we always have insisted upon previous to that solemn act on our part. Nor could the want of that testimony be supplied in England, where he has lived all that time, without the exercise of any ecclesiastical function within the cognizance or jurisdiction of any of our Bishops.

I am, Sir, your humble Servant,

J. CANTUAR.

Col. J. GRAHAM.

INTERESTING CORRESPONDENCE.

[No. I.]

Copy of a letter from the late Rev. WILLIAM JONES, of Nayland, Great-Britain, to the Rev. Dr. BOWDEN, then Principal of the Episcopal Academy, Cheshire, Connecticut.

Nayland, Suffolk, Feb. 28, 1799.

REVEREND SIR,

YOU would have heard from me sooner, but that your letter came to my hands at a time when I was in great sorrow; and as I am not nearly out of it, I fear my answer will fall very far short of my intention. It gave me as much pleasure as any thing could then do, to hear of a worthy gentleman of the country on the other side of the water, so well disposed to the principles in philosophy and divinity, which have engaged my attention so many years. I have, by the blessing of God, opened the eyes of many people, and I hope I shall of many more; for though I am now at a stand for a time, I am now on the road to a great deal more business, which will be accomplished in its time, if God permit; to which end I earnestly request your prayers.

The *figurative language* is a work, on which I set my heart for twenty years. One part of it I suppressed by the advice of Bishop Horne, but have now ventured to send it out as he advised I would do after a time. A new edition of my life of Bishop Horne is coming out with a new preface, and a new discourse added to the end of it, on the Hebrew language; both of which I dare say will please you; as the life also will, if you have not yet seen it. You will not be sorry to hear, that I have some young friends, sons of the nobility, who are as zealous as you are in these studies, and may in time be of great use, if we are not too far gone; at which my heart often sinks; but God who raises the dead can still do something for us. I have also in the press six letters on electricity. I hope I shall not forget to desire the editor to send you these, and some other things of the kind, when they make their appearance. If such a publication as the *Anti Jacobin* has reached your country, you will see there are people here, who are not afraid to speak out; and they have already done much good. I wrote some months ago a letter to the Church of England; telling them as a friend what was wrong amongst us; and I fully intended to be hid; but the *Anti-Jacobin Review* got at the knowledge of the author, and made me public. The society for promoting Christian knowledge, a few weeks ago, desired me by their Secretary, to introduce by a preface, two pieces of Charles Leslie, which they are about to distribute; which, though I am very low at this time (God help me!) I could not forbear to do; and I hope they will kindly accept my endeavours. That was a great man, and one of the great patterns, from whom I learned controversial divinity, in my early years. I desired a bookseller of London to lay hold of as many copies of his works as he could find; foreseeing that they would be called for. Ah Sir, said he, I could have got you a hundred copies a year ago; but the price was fallen so low, that they are now gone for waste paper. They are among many other things disregarded by the world, which will, nevertheless, survive the fire of the last day. In the room where I am writing at this

time, I have before my eyes a very good picture of Bishop Seabury, the painter of which was my particular friend. He painted another fine picture for the front of my church organ; but it so happened (*longa est historia*) that that picture was the occasion of his death. I perceive I begin to tell stories, like an old man as I am; so for the present, Sir, I will bid you adieu, with hearty good wishes for yourself and family; and conclude myself,

Your very sincere friend,
and humble servant,

W. JONES.

REV. DOCT. BOWDEN.

[No. II.]

Copy of a Letter from the Rev. Doctor BOWDEN, to the Rev. CHARLES DAUBENY, L. L. B. of Bath, Great Britain; now Archdeacon of Sarum. Cheshire, Conn. June 18th, 1801.

REVEREND SIR,

THE Convocation of the Episcopal Church in this State, resolved unanimously, at Newtown, the 4th inst. to return you their hearty thanks for your excellent book, entitled, "A Guide to the Church;" and they have directed me to express to you, the very high sense they entertain of your piety, learning and zeal; and also, their most ardent wishes and prayers, that so good a work may be productive of beneficial consequences to the Church of Christ in general; and in particular, to the orthodox and pure Church of England, from which we have descended, and for which we entertain every sentiment of respect, reverence and affection.

And now, Sir, having discharged this pleasing duty, I take the liberty to assure you of the favourable and indelible impressions, which your excellent discourses have made on my own mind. I have read them with delight and with improvement. The sentiments are just, the language pure and energetic, the arguments conclusive, and the facts incontestible. Frequently have I said to myself while reading it, Who that possesses a mind free from prejudice, can read this book, and not be convinced? Who that has impartially weighed its arguments, can be a dissenter from the Church of England? But alas! Sir, I know too well the imperious influence of education, and of party attachments, to hope for great and extensive effects from it. A few may be brought back to the fold, but the generality will remain obstinately firm in error and schism.

I cannot but congratulate myself upon being the person, who introduced your book into this country. The first account I had of it, was from the *Anti-Jacobin Review*, (another most admirable publication) and immediately I got a bookseller to send for it. But a few have yet reached us; but it will not be long before we shall have an ample supply. I am confident it will have a great run, among Churchmen at least; and we are determined, that it shall be a standard-book for all our candidates for holy orders. Clergymen brought up at the feet of Leslie, Horne, Jones, and Daubeny, will not fail to be orthodox in their faith, pure in their lives, and zealous to promote the kingdom of Christ.

Permit me, much respected Sir, to wish you health and length of days on your own account; but particularly on account of that excellent Church to which you belong. My heart is with you—with the *state and church of England*. May the nation overcome all her enemies, and bleeding Europe, by the hands of Englishmen, be restored to peace and happiness!

I have the honour to be, Rev. Sir,
with every sentiment of respect and veneration,
your sincere friend and brother,

JOHN BOWDEN, D. D.

Principal, Episcopal Academy, Cheshire, Connecticut.

P. S. It will gratify us to hear of your receiving this testimony of our respect and affection.

[No. III.]

The following answer to the above letter, was not received till upwards of three years after its date. Where the detention was, has never been ascertained.

REVEREND SIR,

I RECEIVED the favour of your letter bearing date the 18th June 1801, conveying to me the unanimous resolution of the Convocation of the Episcopal Church of Connecticut, relative to my late publication, entitled, "A GUIDE TO THE CHURCH." The high sense

I entertain of the honour done me by so respectable a body, in their approbation of my humble labours for the Church of Christ, I should seek in vain for words fully to express. I have to request therefore, Sir, that, through this channel, my sincerest and most respectful acknowledgments may be made acceptable to the Right Reverend the Bishop of Connecticut, and my reverend brethren the Clergy of his Diocese; assuring them, that my most earnest wish and prayer is, that the same good Providence which has at length established the Church of Christ in America under its original form of government, may watch over and preserve it in peace, unity and prosperity to the end of time.

Permit me now, Sir, to return you my best thanks for the very polite and handsome manner, in which you have discharged the task imposed upon you. The judgment you have formed of the "*Guide to the Church*," cannot fail of being highly gratifying to its author, however he may think you have overrated his publication. It has been my good fortune, Sir, to sit, during a great part of my life, at the feet of *Hammond, Hickey, Leslie, Jones* and *Horne*. And whoever has the happiness to be acquainted with those able divines, will find that he has nothing to learn from me. The only merit of my book, if it boasts any, being that it concentrates within a small compass much information, which is to be found dispersed through the different parts of their valuable writings. Such a compendium may indeed be useful to young divines; and for such only I presume to write.

The honour you do the author of the *Guide*, in determining to make it a standard book for Candidates for Holy Orders, makes me solicitous to render it more complete, by adding to it "*The Appendix*," which owed its existence to a very rough and illiberal attack made on the principles contained in the *Guide*, by that well known, high flown calvinist, Sir Richard Hill, Bt.; to whose respectable situation in life it was judged that some attention should be paid. Two copies of this Appendix I have directed to be sent to your address. One of them requests your own acceptance. The other is designed, through you, to be presented with my humble respects to the Right Reverend the Bishop of Connecticut. The satisfaction you profess to have received from the "*Guide to the Church*," will, I trust, suffer no diminution from the perusal of the Appendix to it. And thankful shall I be, Sir, if the honourable use to which you have thought fit to dedicate the *Guide*, proves in any degree instrumental to the promotion of the great object you have in view.

The conclusion of your letter breathes a language of such strong and affectionate interest for the welfare of that Church and nation to which I have the honour to belong, that I should be wanting both in feeling and gratitude, did I not return it in kind.

Accept then, reverend Sir, my sincerest wishes for the preservation of your health, together with the prosperity of the Academy over which you preside. May the Church and State to which you belong, be ever blessed with the constant superintendence of a gracious Providence. And may the connection which once subsisted between Great Britain and America, still hold them together by that bond, firmly woven by religion, by interest, and affection, which the pernicious councils of an insidious nation shall be never able to burst asunder.

I have the honour to be, Rev. Sir,
with the utmost respect and regard,
your obliged friend and most obedient servt.
CHARLES DAUBENY.

Bath, Sept. 25, 1801.

Churchman's Magazine, III,
no. 11 (Nov., 1806), pp.
410-414.

Ibid., IV, no. 6 (June, 1807), p. 239

Anecdote of Bishop Seabury and Dr. Byles.

WHEN that venerable prelate, Dr. Seabury, first visited Boston, after his return from England, vested with the Episcopal character, he called upon the celebrated Dr. Byles. After the usual compliments were over, the doctor addressed the bishop thus; "I am happy to see, in my old age, a bishop on this side the Atlantic, and I hope you will not refuse to give me the right hand of fellowship." To which the bishop replied, "As you are a left-handed brother,

et, I think fit to give you my left hand;" which he accordingly did. The conversation soon turning upon the church, the doctor inquired (it being St. Mark's day, and the church consequently open) "why is it that you churchmen still keep up the old Romish practice of worshipping saints?" "We do not worship saints," replied the bishop, "we only thank God that the church has had such worthy advocates, and pray him to give us hearts and strength to follow their example." "Aye," cried the other, "I know you are fond of traditions; but I trust I have now many good saints here in my church, and for my part, I had rather have one living saint than half a dozen dead ones." "May be so," returned the bishop, "for I suppose you are of the same mind with Solomon, who said that a living dog is better than a dead lion."

Here lieth the Body of
SAMUEL SEABURY, D. D.

Bishop of Connecticut and Rhode-Island;

Who departed from this transitory scene, Feb. 25, A. D. 1796,
in the 68th year of his age, and the 11th of his
Episcopal Consecration.

Ingenious without pride,
Learned without pedantry,
Good without severity,

He was duly qualified to discharge
The duties of the Christian and the Bishop.

In the pulpit he enforced religion:

In his conduct he exemplified it.

The poor he assisted with his charity;

The ignorant he bless'd with his instruction:

The friend of men, he ever designed their good;

The enemy of vice, he ever opposed it.

Christian! Dost thou aspire to happiness?

SEABURY has shown the way that leads to it. B.

Sacred to the Memory of

SAMUEL SEABURY, D. D.

Bishop of Connecticut and Rhode-Island;

Who departed from this fleeting scene, February 25, Anno

Domini 1796, in the 68th year of his age, and the

11th of his Episcopal Dignity.

The beneficent Father of the universe,

Whom he feared,

Richly endowed him with wisdom and genius:

Inscription on the Tomb Stone of Bishop Seabury
B.
To perpetuate the remembrance of this just man.
This Monument is erected by Love and Friendship,
It leads to God.

Imitate zealously his shining example;
It ends in peace:

Reader! follow carefully his virtuous course;

In the Lord's Church.

Became a bright and distinguished luminary

This Christian Bishop

Adorned with all these noble gifts of nature and grace,
Librally blessed him with piety and goodness.

Whom he loved,

And the adorable Redeemer of mankind,

(Jan.-Feb., 1811)

ATL. no. 1
pp. 58-60.

From THE CHURCHMAN'S MAGAZINE, Second Series, I (1813), published by the Rev. John C. Rudd at Elizabethtown, N.J.

No. 1 (Jan.-Feb.), 79-80

DIED. at New-Haven, on Sunday, December 6, 1812, the Rev. BELA HUBBARD, D. D. Rector of Trinity Church in that city, in the 74th year of his age. His funeral was attended on the Wednesday following by an unusually large concourse of people, who manifested their respect, by the most affectionate grief. A Sermon (see page 35) adapted to the occasion was delivered by the Rev. Henry Whitlock, assistant minister to the late Rector, and the burial service was performed in an impressive manner, by the Right-Rev. Bishop Jarvis, his old companion and friend.

Dr. Hubbard, a son of Daniel and Diana Hubbard, was born at Guilford, Connecticut, on the 27th of August, 1739. After receiving a degree at Yale College in 1758, he passed a year at King's (now Columbia) College, New-York, under the tuition of its late president, the Rev. Dr. Johnson, who was his friend and spiritual father, both having originated from the same town—In the autumn of 1763, Dr. Hubbard, together with the Right Rev. Bp. Jarvis, crossed the Atlantic Ocean with the view of obtaining Holy Orders. They arrived in England in December, and resided there till the April following. They were ordained Deacons by the Right Rev. Frederick Keppel, Bishop of Exeter in the King's Chapel, London, on the 5th of February, 1764; and Priests, by the Right Rev. Charles Lyttleton, Bishop of Carlisle, in St. James's Church, Westminster, on the 19th of the same month; and on the 28th they were licensed by the Right Rev. Richard Osbaldeston, Bishop of London, to perform the office of Priest in New-England, North America. On their return from England, Dr. Hubbard officiated at Guilford and Killingworth, until the year 1767, when he was appointed by the *Society in England for the propagation of the Gospel in Foreign Parts*, their Missionary at New and West-Haven. From the Society he continued to receive a salary of 60*l.* per annum, until the peace in 1783. At this time he became entirely dependent on his parishes, and as his people were few, his salary was small. His living however, was rendered comfortable by the liberality of his parishioners and the exemplary economy of Mrs. Hubbard, who to many other valuable qualities which became her station, added a thorough knowledge of the characters and wants of the poor. As his people increased in numbers and in wealth his salary became more ample; and his services on the Lord's day were at length confined to Trinity Church, New-Haven, though he continued to officiate occasionally in the adjoining parishes, in all of which, he was regarded with reverence and affection as their spiritual father.

No. 3 (May-June), 185-191

[For the following Biographical Memoir, we are indebted to the gentleman who wrote the Life of Dr. JOHNSON, which appeared in a former number.]

BIOGRAPHICAL MEMOIR of TIMOTHY CUTLER, D. D. President of Yale College, &c.

TIMOTHY CUTLER, D. D. was born at Charlestown, Massachusetts, in 1683, and was educated at Harvard College, where he graduated in 1701.

He was early distinguished for uncommon diligence and ap-

plication, and in spite of all those disheartening difficulties and discouragements which at that time surrounded the American student, made great proficiency in almost every branch of useful and elegant knowledge. After having laid a very broad foundation of general learning, he applied himself to the study of divinity, and in January 1709, was ordained according to the order of the congregational Churches of New-England, to the pastoral care of the Church at Stratford in Connecticut. In this station he remained for about ten years, discharging his pastoral duties with exemplary zeal and diligence, and pursuing his studies, both literary and theological, with the most unwearied and ardent application. He soon became celebrated as a pulpit orator, and was generally considered as the most eloquent preacher in the colony. His reputation as a scholar stood equally high, and it appears to have been deservedly obtained; for his literary character seems by no means to have derived its lustre merely from comparison with that general mediocrity of learning—that sort of intellectual twilight which every where surrounded him. His acquirements, even when compared with the highest standard of European scholarship, appear to have been equally various and profound.

President Stiles, who upon questions of mere learning was no incompetent judge, and whose theological tenets were so much at variance with those embraced by Dr. Cutler, that he cannot well be suspected of too fond a partiality to his memory, represents him as being, with the exceptions of President Chauncy and Dr. Thatcher, decidedly the greatest oriental scholar that New-England has ever seen. He was besides, says Dr. Stiles, skilled in logic, metaphysics, moral philosophy, theology and ecclesiastical history. From other sources we learn that he wrote and spoke Latin with correctness and fluency; that he was critically skilled in the Hebrew, and had besides acquired a knowledge of the Arabic, which in the present day it would be difficult to parallel on this side the Atlantic.

If we consider that these acquisitions were made by the unassisted application of a solitary scholar, in the midst of a race of illiterate men who had grown up without education among the hardships of a new-settled country—in a village doubtless at that time much more remote from literary society and intelligence than any frontier settlement of our western territory is at the present day—very far removed from any large public library, and without the means of supplying that deficiency from private collections—in a country where books appear to have been nearly as rare as they were before the invention of printing, and where the whole colony did not probably contain half as many valuable volumes as composed the private library of any wealthy English scholar of that age—at a period too, when in the whole country there was scarcely any thing of literary society, of a reading public, or of honours and rewards held out to learning—we cannot fail of being impressed with the highest respect for the native vigour of a mind capable of making such attainments in such a situation. It is probable, however, that these disadvantages once surmounted, were not without their concomitant benefits, and the very circumstance of his being thus debarred from many books, and confined to original and classic authors, tended to strength-

en his native talents, and to preserve him from that dissipation of mind which is so often the disease of the modern scholar, who amidst the abundance of knowledge and amusement which the press constantly pours around him, finds his intellectual powers continually in danger of being enfeebled and oppressed by the luxury of literature.

For some time before, and during Mr. Cutler's residence in Connecticut, many of the clergy and other leading men of the colony had made great exertions to establish a respectable college, and considerable progress was made in that laudable undertaking; a small library was collected, and such instructors procured and course of studies established as the low state of learning in the country at that time afforded. But unluckily, before the college had well risen above the rank of a common grammar-school, a spirit of local jealousy and discord sprang up, which gradually rose to such a height, that between the one party which wished to remove the institution to Weathersfield, and another which was equally anxious to retain it at Saybrook, the infant college seemed in danger of being entirely rent asunder and destroyed.

This contention, like all others which arise out of little interests and malignant feelings, without any reference to principle, was carried on for some years with great bitterness; at length the legislature of the colony interfered, and put a termination to the controversy by establishing the college at New-Haven.

The scattered fragments of the college being brought together, with such additions to the library and funds as could be procured in the general poverty of the country, Messrs. Johnson* and Brown, two young men of high promise for talents, and considerable attainments in scholarship, were chosen as tutors; and under their care the college began to prosper and assume a respectable academic form. During this period one of the neighbouring clergymen had the general superintendence, and on public occasions officiated as the President of the college; but in 1719, a resident presiding officer was thought necessary, and Mr. Cutler, being decidedly and almost without competition the first scholar in the colony, was elected to that office, with the title of Rector.

This place he filled with great dignity as well as ability, and the college advanced rapidly in reputation. While in this situation, he continued his private studies with unceasing ardour; and his literary curiosity was at once excited and gratified by some considerable donations of books which had been presented a few years before to the college library, comprising all the then recent discoveries and improvements in science, of Newton and the philosophers of his school, as well as many modern works of elegant literature, till then altogether unknown in Connecticut. The knowledge which he thus acquired was not suffered to remain inactive in his mind; by degrees he infused it into the collegiate course of instruction, and by his labours and those of Dr. Johnson, much of the pedantry and idle subtilties of the old scholastic learning was banished from the college, and their place supplied by the philosophy of Bacon and of Newton, together with as much of classical and polite learning as the general state of society and of knowledge in the colony could well allow.

While the Rector was thus operating this beneficial change upon the public mind, another, not less important, was working its way in his own. He had been educated in the strictest

creed of Calvinistic divinity, and had never for a moment doubted of the validity of Congregational or Presbyterian ordination. Among other books, the late additions to the college library contained several of the most celebrated works of the divines of the Church of England, upon Church government, and upon the *five points* of the Calvinistic controversy. The arguments advanced by these writers excited him to a more thorough investigation of the whole subject of controversy; in which course of reading and attentive examination he was accompanied by Mr. Johnson and several other young divines.

The result of this course of study was the firm conviction that the Church of England in its general constitution, without reference to its connexion with the state, came nearer, both in its doctrines and order, to the model of the primitive Church, than any other Christian Church of modern times.

The report of this change of opinion in persons of such standing in their communion, soon spread abroad, and excited the greatest astonishment and alarm among the people to whom these doctrines were at that time equally strange and odious. A conference was held between the trustees of the college and Mr. Cutler and his friends, which after much warm discussion of the points in controversy, terminated in a public declaration on the part of the latter, "that some of them doubted of the validity of the Presbyterian ordination, and the rest (including the Rector) were fully persuaded of its invalidity." This declaration produced a vote of the trustees excusing Mr. Cutler from any further service as Rector, and requiring of all future Presidents "satisfactory evidence of the soundness of their faith, in opposition to Arminian and Prelatical errors."

These events took place in 1722, and were the origin of the Protestant Episcopal Church in Connecticut, where at that time there was not one minister, and very few laity of any other denomination than the established congregational Church.

Mr. Cutler was thus, with the burthen of a large and helpless family and without any certain prospects of support, thrown forth upon the world. In this critical juncture, by what he always considered as a special interference of Providence towards him, a new Episcopal congregation was formed in Boston, and he was invited to qualify himself for performing the ministerial office in their Church. He readily accepted the invitation, and embarked for England, in company with his friend Mr. Johnson, to procure ordination. While in England he became acquainted with many eminent divines and scholars of the Church, and received from them the most marked attention. He was ordained successively Deacon and Priest, in March, 1723; and shortly after, while on a visit to Oxford, received the degree of Doctor in Divinity, and in a subsequent visit to Cambridge, the same literary honour was bestowed upon him by the sister university. After gratifying his curiosity by several excursions to different parts of England, he returned to his native country, and entered upon the duties as Rector of Christ Church in Boston about the end of the year 1723.

From this period his life glided on in one uniform course of zealous discharge of his ecclesiastical duties, and of indefatigable industry in the acquisition of every sort of learning.

For upwards of thirty years he was scarcely hindered one day by sickness or other accident from his public ministrations; but during the nine last years of his life, age and in-

* Afterwards President of the College of New-York.

firmity rendered him incapable of the regular performance of public service, and most of the duties of the office were performed by an assistant. He was regarded by the clergy as a father, and in all controversies and business of the Church assisted and directed by his advice and weight of personal character; but although thus intimately connected with all the learning and the ecclesiastical affairs of the time, he published little except a few occasional sermons, in which, as might be expected from his general character, there is much good and clear sense plainly and forcibly expressed.

He died in Boston, on the 17th of August, 1765, in the eighty-second year of his age.

His son went to England, where he received orders, and obtained some small preferment in the Church.

Dr. Cutler was a man of strong powers of mind, but his talents were rather solid than brilliant. As has been already observed, his learning was at once extensive and accurate. Lofty, dignified, and even distant in his manners, he had few of the graces which conciliate, or the arts which win popularity. Still, his sincerity, his piety, his talents and the unspotted purity of his morals, enforced respect and esteem, even where there was little of personal attachment, "and people of every denomination," says Dr. Elliott, "looked upon him with a sort of veneration."

Rigidly attached to his Church and to those principles which he had firmly settled in his mind, he tried every opinion and action by the unvarying standard of principle, and disdained every thing like compromise or expediency. This disposition he was often thought to carry to excess; but it is worthy of remark, that he was always more patient of opposition from members of other communions, than of inconsistency in conduct or opinion in those of his own.

He kept up a large and regular correspondence with several learned divines both of this country and Great-Britain. Some extracts from this correspondence have lately been published in that entertaining collection of literary history, curious anecdote, and antiquarian trifling, 'Nichol's Anecdotes of the eighteenth century.' A great number of other letters remain in manuscript in different hands in this country, and might afford, if judiciously selected, a very curious body of anecdote and criticism illustrative of the history of religion, literature and society in this country during the former part of the last century.

No. 4 (July-Aug.), 264-266

BIOGRAPHICAL SKETCH of the late Right Rev. Bishop JARVIS.

ABRAHAM JARVIS, D. D. Bishop of the Protestant Episcopal Church in the state of Connecticut, was born at Norwalk, on the 5th of May, A. D. 1739. O. S. His father, Samuel Jarvis, had ten children, of which the Bishop was the ninth. He entered Yale College, in 1757, was graduated in 1761; and soon after became a lay-reader in the church at Middletown, where he prepared himself for holy orders. In the autumn of 1763, he sailed for England, in company with the late Dr. Hubbard, and arrived in London the latter part of December. He was ordained deacon by Frederick Keppel, Bishop of Exeter, in the king's chapel, London, on the 5th of February, 1764; and priest, by Charles Lyttleton, Bishop of Carlisle, in St. James' Church, Westminster, on the 19th

of the same month. On February 28, he was licensed to perform his sacerdotal functions in New England, by Richard Osbaldeston, the Bishop of London, to whom the two above named Bishops acted as suffragans. After residing in England about four months, he sailed for America, and landed at Boston, whence he proceeded immediately to take charge of his parish at Middletown. On the decease of Bishop Seabury, he was elected to succeed him in the Episcopal office, and was consecrated in Trinity Church, New-Haven, on the festival of St. Luke, Wednesday, October 18, 1797, by the Right Rev. Bishops, William White, (presiding) Samuel Provoost, and Edward Bass, (present and assisting). Having resigned the rectorship of Christ Church, Middletown, he removed in 1799, to Cheshire, and in 1802 to New-Haven. He resided in that city near eleven years, and ministered in the Episcopate near sixteen years. After his elevation to the Episcopal office, he sustained the pressure of many painful cares, and distressing difficulties, which he bore with Christian fortitude and resignation. His constitutional infirmity, the asthma, peculiarly unfitted him for those fatigues in journeying, which his official visitation of the churches required. However, his Episcopal labours have been many and important, and his diocese has made gradual advances in strength, regularity and zeal. Having arrived to a good old age, he has not been "suffered to continue by reason of death," but has been "gathered to his fathers" of the Apostolic succession. In his last sickness, his mind was intent on the welfare of the Church; he expressed his concern on the subject of a successor, the very morning of his departure. Though strong in the faith, and of a deep devotion, he carefully avoided making any gratuitous professions of his own personal religion. His silence was eloquent, seeming to import, "You shall know me not by professions, but by my fruits." The day before he died, he received the Lord's Supper with great apparent devotion, kneeling, and making the responses. He met the approaches of death with the utmost composure, and expired without a struggle or a groan, in the 74th year of his age. He left but one child, the Rev. Samuel F. Jarvis, officiating minister in St. Michael's Church, Bloomingdale, and St. James' Church, Hamilton Square, New-York.

To a pleasing and truly venerable person, he added a capacious mind, a correct taste, and a strong sensibility of heart. With a deliberate judgment, and after deep research, his mind seized its objects with an unyielding grasp. His peculiar memory retained all the minute particulars of his subject, and, while it sometimes made him prolix in narration, rendered his mind a rich repository of solid and useful learning. In private life he was courteous, affectionate, affable, and "given to hospitality." In public, he maintained great dignity of deportment, gravity of speech, and professional decorum. He was a most kind and affectionate husband, and a tender and indulgent, but diligent and faithful parent. In the desk, his utterance was correct, powerful, and pathetic, and his manner peculiarly solemn, dignified and devout. As a preacher, he was not splendid, but able and profound, and the matter of his discourses was rich and edifying. Deeply versed in the history of the Church, her constitution and government, her doctrines and liturgy, he was immoveably attached to her communion. A firm guardian of her rules and ordinances, and strongly averse to schism and enthusiasm. An admirer of the old

school, he was a gentleman, a scholar, and a sound orthodox divine. To his family, to his neighbours, to his clergy, and to his diocese, the loss sustained by his death is great, and will be remembered by them with grief.

Only last December, the Bishop was called to part with his old friend and companion, Dr. Hubbard, of blessed memory. Together they were sent forth into the vineyard, they walked together in the house of God as friends, and in their death they were scarce divided. Our fathers, where are they? And the prophets, do they live forever? The time is short; and our own departure is at hand. Let us then be followers of them, who through faith and patience inherit the promises.

2nd Series, II, no. 3
(May-June, 1914), 202-207

History of the Church in Brooklyn, Connecticut.

THE history of Churches, as well as of individuals, affords many interesting and useful particulars. Whatever in one place may have tended to advance the Redeemer's kingdom, may, if generally known, be further instrumental in building up the waste places in our Zion. Having seen, in a former number of your Magazine, your request to be furnished with the history of particular Churches, a subscriber now sends you the historical facts relating to the Church in Brooklyn, Connecticut.

A man ready and willing to contribute liberally, for the support of Christian institutions, justly excites our applause. The Church in Brooklyn, under the Providence of God, owes its existence to the exertions and liberality of Godfrey Malbone, Esq. It will therefore be excused, if in the following account, some of the outlines of his biography are mentioned. This gentleman, born of a highly respectable family, in Newport, R. I. was early instructed in the 'first principles' of the Church of England. While young, he was sent to England for his education. Having passed through the preparatory studies, he was entered at Oxford University, from which he honourably graduated. He returned to his native land, with all the acquirements of a polished scholar, and with an increased attachment to the rites and ceremonies, as well as doctrines and discipline of the established Church. He spent some time in his native town, beloved by all his acquaintances. At length he removed to a very valuable estate, situated in the then town of Pomfret,* in Connecticut. He had continued here but a short time, before he felt the want of the delightful and sublime service of his mother Church. About this time, the Congregational Meeting House in the parish, needed rebuilding. A tax was levied upon the inhabitants, in proportion to their estates, and so great were the possessions of Mr. M. that one 12th part of the whole expense fell to his share. Not being a member of that Communion, he firmly determined not to submit to the demand; but rather from his own purse, and with the assistance of his friends, to erect an Episcopal Church. The project was a novel one; there was not an individual Episcopalian within many miles. However, he readily 'set to work'; he wrote to his extensive acquaintances in Boston, Newport,

New York, and Philadelphia, stating his grounds for belief, that were an Episcopal Church erected in that part of the country, numbers might be added to the 'Apostolic Faith.' He begged their pecuniary aid. The contributions in those places were considerable. A Church was founded in the year 1770, was neatly finished and opened for Divine Service on the 12th of April, 1771. He began immediately to perform the Service as a Lay Reader, using all his exertions to obtain a duly authorised Minister. The venerable Society in England for 'Propagating the Gospel in Foreign Parts,' had already so increased the number of its Missionaries, and of course its expenditures, as to determine it impossible to create any new missions in America. This resolution did not deter Mr. Malbone from making an application, through his friend and classmate, the Bishop of London, that a new mission might be established in the towns of Pomfret, Canterbury, and Plainfield. Urged from so respectable a source, the application was granted.* Mr. Malbone then procured a Mr. Mosely, who had been sometime chaplain on board one of his majesty's ships of war. His habits and manners, being not altogether agreeable to the people of Connecticut, he continued but eight months in Pomfret, (now Brooklyn.) Again in pursuit of a proper person to fill an office upon which so much depended, the Rev. Daniel Fogg was named to Mr. Malbone as a suitable candidate. This gentleman was a graduate of Harvard College. Having studied Theology, he had been recommended to the Bishop of London, for orders, by the most respectable of the Episcopal Clergy, and was by him ordained.

Mr. Malbone was enabled to offer these pecuniary inducements: from the Society, 30 pounds per annum; from his own purse he gave 10 pounds, and Mr. Fogg was to live in his family free of expense; the families composing the congregation did not exceed 25, and they being very poor, could give but a trifle. Mr. Fogg entered on his duties in May 1772. He continued to labour for the cause of Christ and his kingdom. He received his salary from the Society until 1783, when peace being established, it was withdrawn. About the same time, his friend and benefactor was called to his long home.* This was to Mr. Fogg a day of darkness. He was

* See abstract of the Society's proceedings, for 1770.

* The following is upon his grave stone :
Sacred be this Marble
To the Memory of
GODFREY MALBONE, Esquire,
Who was born
At Newport, Rhode Island,
September 3, 1726,
and died
At his Seat in this Town,
November 12th, 1785.
Uncommon natural abilities,
Improved and Embellished
by an Education
At the University of
Oxford,
A truly amiable disposition,
An inflexible integrity of Heart,
The most frank Sincerity
In conversation,
A disdain of every species of
Hypocrisy and Disimulation,
joined to manners
perfectly easy and engaging,
Nobly marked his character,
And rendered him a real

BLESSING
To all around him.
That he was a Friend to Religion,
This CHURCH,
Of which he was the Founder,
Testifies;
As do all, indeed, who knew him,
That he possessed every virtue
Requisite to adorn and dignify
Human Life.

* Brooklyn, since that time, has been set off from Pomfret, and made a separate town.

offered an eligible situation, would he remove to the British provinces. But he 'chose rather to suffer affliction with the people of God.' Small was the pittance his people could afford.*

Here, removed from any Episcopal Church, surrounded by those educated to oppose her doctrine and discipline, has this pious man continued his labours. Until the last year, never has a Sunday passed since 1772, when the service of the church in all its parts, has not been performed by him, and a small and gradually increasing flock† been fervently and affectionately exhorted 'to go on their way rejoicing.' Here, he has lived and laboured until his 71st year admonishes him, that the 'time of his departure is at hand.' Should Providence call him hence, it is to be feared that the flock which he has so carefully reared and watched for 44 years, will become scattered. This thought is almost the only trouble, which disturbs his venerable breast. He has stated this to his people, and they have manifested their willingness to do all in their power, by subscribing towards a permanent fund for the support of this ministry,‡ 2000 dollars. They can do no more; under such circumstances, they have made application for assistance to their wealthy brethren in more populous towns. In Boston, individuals, reflecting upon the peculiar state of this congregation, and desirous to ease the mind of this faithful, but now declining servant of God, have given about 400 dollars for this pious purpose. It is an object worthy of attention. And may the Lord raise up benefactors, who by contributing, if but a trifle, may assist to support this branch of that vine planted by the right hand of the Lord. The venerable and truly reverend Rector has this to console him, that all his exertions have been used to advance his Maker's kingdom. Whatever hereafter may be the fate of his present charge here on earth, he will meet many of those who, led through this life by his hand as an instrument of God, will forever dwell with him, inheritors of the kingdom of Light.

* This some years did not exceed 25 dollars.

† It consists now of about thirty-five families.

‡ Of this sum Col. Daniel Putnam, a son of the late Gen. Putnam, has given a thousand dollars. In proportion to his estate, far exceeding any individual donation to the church, within our knowledge. He will gladly receive any donation that may be forwarded to him, and for his zeal in the cause of the church, deserves the respect of all christians.

Churchman's Magazine
(3rd Series, published
in Hartford, beginning
in 1821 by the follow-

T. C. BROWNELL,
T. BRONSON,
D. BURHANS,
H. CROSWELL,
B. G. NOBLE,
N. S. WHEATON,
G. SUMNER.

Edited by
Tillotson Bronson

To the Episcopal Clergy in Connecticut, in North America.

Reverend Brethren, and well beloved in Christ,
WHEREAS it has been represented to us the Bishops of the Episcopal Church of Scotland, by the Reverend Dr. Samuel Seabury, your fellow Presbyter in Connecticut, that you are desirous to have the blessings of a free, valid, and purely Ecclesiastical Episcopacy communicated to you, and that you do consider the Scottish Episcopacy to be such in every sense of the word: And the said Dr. Seabury having been sufficiently recommended to us, as a person very fit for the Episcopate; and having also satisfied us that you were willing to acknowledge and submit to him, as your Bishop, when properly authorized to take the charge of you in that character:—Know therefore, dearly beloved, that We the Bishops, and, under Christ, the Government, by regular succession, of the Episcopal Church of Scotland, considering the reasonableness of your request, and being entirely satisfied with the recommendations in favour of the said Dr. Samuel Seabury, have accordingly promoted him to the high Order of the Episcopate, by the laying on of our hands, and have thereupon invested him with proper powers

earnest desire that the Episcopal Church in Connecticut be in full communion with the Episcopal Church in Scotland, as we the undersigned Bishops for ourselves, and our successors in office, agree to hold communion with Bishop Seabury and his successors, as practised in the various provinces of the Primitive Church, in all the fundamental Articles of Faith, and by mutual intercourse of Ecclesiastical Correspondence, and brotherly fellowship, when opportunity offers, or necessity requires. Upon this plan, which, we hope, will meet your joint approbation, and according to this standard of primitive practice, a *Concordate* has been drawn up and signed by us, the Bishops of the Church in Scotland, on the one part, and by Bishop Seabury on the other, the articles of which are to serve as a Bond of Union between

through the goodness of God, the number of Bishops be increased among you, and the State of Connecticut be divided into separate Districts or Dioceses, as is the case in other parts of the Christian World. This recommendation, we flatter ourselves, you will take in good part from the Governors of a Church which cannot be suspected of aiming at supremacy of any kind, or over any people. Unacquainted as we are with the politics of nations, and under no temptation to interfere in matters foreign to us, we have no other object in view but the interests of the Mediator's Kingdom. no higher ambition than to do our duty as messengers of the Prince of Peace. In the discharge of this duty, the example we wish to copy after is that of the Primitive Church, while in a similar situation, unconnected with, and unsupported by the temporal powers. On this footing, it is our

for governing, and performing all Episcopal Offices in the Church in Connecticut. And having thus far complied with your desire, and done what was incumbent on us, to keep up the Episcopal Succession in a part of the Christian Church, which is now by mutual agreement loosed from, and given up by, those who once took the charge of it, permit us therefore, Reverend Brethren, to request your hearty and sincere endeavours to further and carry on the good work we have happily begun. To this end, we hope you will receive and acknowledge the Rt. Rev. Bishop Seabury as your Bishop and spiritual Governor, that you pay him all due and canonical obedience in that sacred character, and reverently apply to him for all Episcopal Offices, which you, or the people committed to your pastoral care, may stand in need of at his hands, till

1, no. 1 (Jan., 1821), 3-4

the Catholic Remainder of the ancient Church of Scotland, and the now rising Church in the State of Connecticut. Of this Concordate, a copy is herewith sent for your satisfaction; and after having duly weighed the several articles of it, we hope you will find them all both expedient and equitable, dictated by a spirit of Christian meekness, and proceeding from a pure regard to regularity and good order. As such we most earnestly recommend them to your serious attention, and, with all brotherly love, intreat your hearty and sincere compliance with them. A Concordate thus established in mutual good faith and confidence, will, by the blessing of God, make our Ecclesiastical Union firm and lasting; and we have no other desire but to render it conducive to that peace, and agreeable to that truth, which it ever has been, and shall be, our study to seek after and cultivate. And may the God of peace grant you to be like-minded: May He, who is the great High Priest of our profession, the Shepherd and Bishop of our souls, prosper these our endeavours for the propagation of his Truth and Righteousness: May he graciously accept our imperfect services, grant success to our good designs, and make his Church to be yet glorious upon earth, and the joy of all lands. To his divine benediction, we heartily commend you, your Flocks, and your labours, and are,

Reverend Sirs,

Your affectionate brethren,
and fellow-servants in Christ,

ROBERT KILGOUR,

Bishop & Primus.

ARTHUR PETRIE, Bishop.

JOHN SKINNER, Bishop.

Aberdeen, Nov. 15th, 1784.

I, no. 7 (July, 1821),
219-221

*Report of the Sunday Schools of St.
John's Church, Bridgeport, and
Trinity Church, Fairfield.*

The number of scholars composing both schools (which are now closed for the season) was about one hundred and twenty, and were under the direction of the Rector, the Rev. Mr. Shelton, who appointed two superintendents, whose business it was to class the scholars, according to their age and standing, not exceeding ten in a class; and for each class of females, a female instructress was assigned; and for each class of males, a male instructor. The first class, in Bridgeport church, committed to memory the following subjects:—

The Church Catechism, with the explanatory lessons, twenty-one in number, the thirty-nine articles of Religion, the Biblical Questions, as collected by McDowell, and most of the Collects, Epistles, and Gospels, with several chapters from the New-Testament. The first class, in Fairfield Church, learned the Catechism, &c. twenty-two Collects, twenty Epistles, twenty Gospels, fifty-seven Hymns, seventeen Psalms, Jones's Catechism, eleven chapters in Rayner's Catechism, the thirty-nine Articles of Religion, thirty-six chapters in the Bible, and thirty-six answers to questions from Dr. Barrow's Collection. The other classes learned in proportion to their standing; they were all instructed in the rubrics of the Church, how to find their lessons, and bear their parts in the performance of the service. The Report having been read by the Rector, in the audience of the congregation, immediately after the service of the day was closed, and the children presenting themselves in front of the reading desk, the following address was delivered:—

Permit me here to make a few observations upon the advantages to be derived from Sunday Schools. You have heard, from the report, the progress the children have made; how much has been learnt in a little time. This shews us what may be done, where parents are disposed to cause their children to attend, and where instructors are willing to afford their time and talents for the benefit of those who are committed to their charge. In order to make virtuous and religious citizens, they must be instructed in youth, before the seeds of sin and bad examples have gained possession of their hearts. Children, while young, are harmless and possess amiable qualities, which are to be matured by the help of instructors and good examples; and where virtue is rendered visible it attracts the eyes and charms the minds of all beholders. What can afford a more beautiful sight than an united combination of children, all in their native

innocence and simplicity, advancing on together in ways of piety and virtue; and like a regular well-disciplined army, with exact order and obedience, bearing their parts in the service of the Church, and performing all the duties of the Spiritual warfare.

Where education, order and decorum are duly cultivated, there religion flourishes; and the youth will see how they were made members of Christ, the children of God, and inheritors of the kingdom of Heaven:

and how these heavenly privileges were secured to them, which they learn by the catechetical instruction they receive in these Sunday Schools; such go on to perfection, not laying again the foundation of repentance from dead works, as though all that had been done by the gospel dispensation was nothing, and we now in the same rude state as the unbaptized heathen. Where there is an early and regular education, there are order and unanimity; and due praise is given to God for the means of grace and the hope of glory. Where children have been thus benefitted in Sunday Schools, parents must feel under great obligations to the instructors who have volunteered in this laudable work, and the children will have cause to call them blessed, for the privileges of which they have put them in possession. And you who have been instructors will feel happy in reflecting upon what you have done to these lambs of the flock; that you have fed them with the wholesome food of the gospel, with the fundamentals of the christian faith, with the knowledge of the Rubrics and Liturgy of the Church; when you reflect that you have been thus instrumental in communicating this knowledge to the youth under your care, you will feel yourselves amply paid, as knowing, that what good you do to one of the least of these children, God considers it as done to himself, and will repay you accordingly.

And you my dear little christians, let me beseech you to cherish the spark of heavenly flame that is now kindling in your bosoms, "until you all come in the unity of the faith, and of the knowledge of the Son of God, unto perfect persons, unto the measure of the stature of the fulness of Christ."

As the School is now to close for the season, let not the course of your studies be brought to a close also; but recapitulate what you have learnt; study your bibles and catechisms; accustom yourselves to prayer; commit your ways to the Lord, and remember your Creator in the days of your youth, and then you will grow up like tender plants in the house of our God, and be as olive branches around your parents' tables, to bless their eyes with pleasure, and their hearts with joy. And let me commend you my young friends to the charge of a kind Providence, who will take care of all those who put their trust in him.—Let not the good instructions you have received be lost by a neglect on your part, and never let it be said, or heard, that you misimprove

the privileges with which you have been blessed, but may your conduct prove ornamental to society, a crown of rejoicing to your parents, and a never failing source of consolation to your own souls, is the hearty prayer of your spiritual Father in God.

Biography of Dr. Mansfield.

In presenting to our readers a biographical sketch of one, who long acted a distinguished part in the concerns of the Church in Connecticut, we regret that it is not in our power to give a more particular account of the facts connected with his life, than is contained in the following communication from a correspondent, whose favours will always be thankfully received.

The Rev. RICHARD MANSFIELD, D. D. was born at New-Haven, in October, 1723, and died at Derby, the 11th of April, 1820, in the 97th year of his age, and the 72d of his ministry.

Dr. Mansfield gave early evidence of abilities, and a thirst for knowledge. Little however is known of the employment of his youth, except that his parents fostered his passion for literature, and placed him at a respectable grammar school. Here his progress was rapid, and creditable to his genius. Not long after this, he entered Yale College, where he distinguished himself by his classical attainments, and graduated in 1741, with the reputation of being the first Dean scholar in his days. His parents early imbued his mind with the principles of religion, and during his collegiate course, he was serious and thoughtful on the subjects of religion, and manifested an ardent love of divine truth. It was this love of truth, which led him, when preparing for the ministry, upon which it seems he had resolved at the time he graduated, to examine the doctrines, discipline and worship of the Christian Church, with great fairness and candour—and a readiness to embrace the truth wherever it might be found, which no consequences could counteract.

Dr. Mansfield was bred a Presbyterian, or Congregationalist, which are now convertible terms, though the very respectable denominations of Christians in this State, commonly called Presbyterians, was then generally denoted by the latter appellation.* It was the religion of his ancestors—it was professed by

his instructors, and by the community to which he belonged, and his impressions were all of course in favour of the tenets of that particular denomination. When Dr. Mansfield entered upon the investigation of religious truth with a view to the ministry, there was no Episcopal Church in New-Haven, and indeed but one Churchman, and he in the

* The principal distinction between Congregationalists and Presbyterians, arises from their different views of the Christian ministry. Originally the Congregationalist held, that all ecclesiastical powers were vested in a society or congregation, wherever formed; and that the call, or election of this congregation, confirmed by a vote of the Church, invested the person called with the authority of the Priesthood. "Ordination, whether by the hands of ministers, or the committee of the Church, they maintained, was nothing, but setting apart, installing, or inaugurating one who had been chosen to the office; and that no spiritual or temporal power was conferred by the imposition of hands; and of consequence, that ordination was not to go before, but to follow election."—"Ordination doth not constitute an office, nor give him the essentials of his office." See Cambridge Platform, and decisions of the Superior Court of Massachusetts, on the Dedham case, 1821. See also the early histories of the colonies.

Presbyterians place their ministry on much higher ground. They hold that the office of the Priesthood is conveyed by ordination, and maintain its divine institution; they believe in the necessity of its being handed down by a regular and unbroken succession. It was on the grounds of this distinction that Presbyterians have sometimes refused to acknowledge the validity or regularity of congregational administrations. And it is believed to be on this ground, that notwithstanding their community of interest, they form two separate and distinct communions.

humbler walks of life. At this period the Church in Connecticut could not be said to have existed more than twenty years. Its members were few in number, and dispersed throughout the community. This is remarked, to shew that Dr. Mansfield must have been uninfluenced by extraneous circumstances, in the investigation of these subjects, and unbiassed in his conclusions.

In November, 1743, Dr. S. Johnson, who with several others had gone out to England for Episcopal ordination, returned, and settled at Stratford. "He was then the only Episcopal Clergyman in the colony, and found himself, on all sides, surrounded by bitter adversaries. He was generally treated as a schismatic and apostate; and the people seemed resolved, by thwarting him, and rendering his situation uneasy, to drive him, if possible, from the country." Not long after this, "Mr.

Williams, the President of Yale College, entered into a combination with the Hampshire ministers, to try, if it were possible, to get the members of the Church, of which there were now six or seven congregations in Connecticut, deprived of their ministers, by contriving that they should be stripped of their salaries. This is evident from their letter transmitted to the Bishop of London by Dr. Coleman."* There was but little at that time, which could induce one to attach himself to the Church, but a conviction of its divine origin, and an imperious sense of duty.

While Dr. Mansfield was engaged in the examination of the doctrines, worship, and discipline of the Christian Church, the celebrated George Whitfield, a preacher whose powers of oratory have rarely been equalled, travelled throughout the country, with the ostensible object of arousing Christians from their coldness and indifference, and exciting

* See Chandler's Life of Johnson.

them to a zealous profession and practice of the Gospel. By his novel and declamatory style of oratory, mingled with deep pathos, he was enabled to excite a wild and ungovernable species of enthusiasm, the effects of which were felt long after his career had ended. "At the first appearing of this adventurer, who was in the orders of the Church of England, and still wore the garb of her clergy, although he had violated her laws, as well as his own oath of canonical obedience, he was received with all the marks of high approbation and applause, by the dissenting ministers in general." That some of them regarded him as sent forth upon an extraordinary commission, and endowed with extraordinary gifts, there is no room for doubt; but there were others who countenanced him, because "they considered him as an instrument by which the Church in Connecticut might be crushed in her infancy, or, at least, her growth much retarded." There was some ground for this, in his freedom of remark, and constant invectives against her Bishops and clergy. But it was not long before they began to perceive their mistake, and to repent of the countenance they had shewn him. They were disappointed in their expectations: for while the course he pursued did not materially injure the Episcopal Church, it threatened the utter dissolution of their own Churches. "Other itinerant preachers soon sprang up, who, imitating his voice and manner, and disregarding all rules of ecclesiastical order,

fanned the flame which he had kindled. These were not long after followed by a multitude of ignorant lay exhorters, who uttered the most horrid expressions concerning God and religion, and proclaimed the divine wrath against the unconverted in the most affecting tones of voice, and with the greatest violence and extravagance of gesture."

By these circumstances the whole country was thrown into confusion. "The peace of the congregational churches was disturbed, and endless divisions and separations took place. Altar was raised against altar, and new meeting-houses were erected in opposition to the old ones." This wild species of fanaticism had spread into almost every part of the State, and every attempt to restrain it added to its force. "In short, the religious constitution of Connecticut was convulsed, and the symptoms of its surviving were very unpromising. Amidst these confusions, large numbers of cool and considerate people, finding no rest among the dissenters, betook themselves to the Church, as the only ark of safety."† Among these were several young gentlemen of character who had been educated at Yale College. Of the number, were Doctors Chandler, Leaming, Dibble, and Mansfield.

These circumstances are here adverted to, because they had considerable weight with Dr. Mansfield and many others, in leading them to examine into the nature and constitution of the Christian Church, and its doctrines and worship, with great care and diligence. In making this examination, Dr. Mansfield was guided by the declarations of Scripture, and the practice of the Apostles, and of the purest ages of the Church as delineated in the writings of the ancient Fathers. This examination was conducted under the most discouraging circumstances. Yet he persevered with great fidelity, and the result of it was the fullest conviction that it was his duty to renounce the faith of his fathers, and to embrace the Protestant Episcopal Church, as sound in its doctrines, apostolic in its ministry, and rational, primitive, and evangelical in its discipline and worship. Not long after this, he conformed to the Church, and having qualified him-

† Chandler's Life of Johnson.

gating the Gospel in foreign parts, and sent as their missionary to Derby and the adjacent towns in Connecticut, where he laboured, under the patronage of the Society, with great zeal and faithfulness, until after the close of the revolution.—About this period, he divided his time between the Churches in Oxford and Derby, the rectorship of which he held until his death. Such was his natural strength of constitution and unabated force of mind, that he was enabled to discharge all the duties of rector, until he had advanced to considerably more than eighty years. In the last years of his life, he was assisted in the discharge of his duties by the Rev. C. White.

As a preacher Dr. Mansfield was much esteemed. His sermons were written with ability, and they were always sound in doctrine, practical in their tendency, and chaste, perspicuous and persuasive in their style. And though his public performances were not set off with the graces of oratory, yet he read the service with so much humility and correctness, and withal with such a fervour of devotional feeling, and his sermons were delivered with so much paternal tenderness and authority, that his performance of the public duties of the ministry was always heard by his congregation with pleasure and profit. And they were in general constant in their attendance on the duties of the sanctuary, and performed them with zeal, and a spirit of humble and fervent devotion.

At an early period of life, he had habituated himself to restrain his passions, and his temper and disposition were thoroughly disciplined. Actuated by great mildness and benignity of temper, he was always careful to avoid giving offence, and under injuries he displayed that meekness and readiness to forgive, inculcated by the example of our Saviour. He had no enemies. In this respect he passed through life with a degree of felicity which falls to the lot of very few men. Those who differed from him in sentiment on the doctrine, worship and discipline of the Christian Church, respected him for his frankness and candour in avowing his opinions, and for his great learning, and esteemed him as a faithful minister of Jesus Christ, and a valuable member of society.

Through life he exhibited an example of hospitality. The stranger found him kind and attentive, and the poor regarded him as a father and benefactor. He was blessed with an excellent judgment, and had acquired a very perfect knowledge of

human nature. This rendered his opinions, on all the affairs of human life, unusually correct, and enabled him to give the most valuable advice to the youth and others who resorted to him, in considerable numbers, for his counsel and patronage. Candidates for holy orders frequently pursued their theological studies, under his direction, and until a very late period in life. Previous to their entering the ministry, they had recourse to him for those final instructions, which his sound judgment, great experience and learning, enabled him to give. Among the clergy he was always regarded with great respect and affection, and his opinions on all subjects, connected with the Church, had a very considerable influence on their decisions.

Dr. Mansfield was useful and exemplary in every station of life. He had great reputation as an instructor of youth. Perhaps no man in his day had greater celebrity in preparing young men for entering college, a considerable number of whom he always had under his care. Orthodox in all the articles of the Christian's faith; an able supporter of the doctrines, government, and liturgy of the Episcopal Church; evangelical as a preacher; and faithful in the discharge of his ministerial duties, he was much beloved and respected by all who knew him, and especially by his parishioners, whose affection and respect seem scarcely to have varied for the long period of more than seventy years. In his parochial visits, which were frequent, he was accustomed to enquire with great solicitude, concerning the welfare of his flock; to administer spiritual counsel and advice; to encourage the weak and desponding; to admonish the profane and vicious; to comfort and console the afflicted; to stir up their minds to godliness; and both by precept and example, to promote union and brotherly kindness. His labours in the vineyard of his divine Master were very much blessed, and we have good reason to believe, that he was instrumental, through the goodness of God, in preparing many souls for the glory of heaven, which we trust will appear with him at the last day, as seals of his faithful ministry.

Few men have had more correct and enlarged views of the constitution of the Christian Church, than Dr. Mansfield. He considered it as established by Jesus Christ, and perfectly organized by the Apostles, and designed to be perpetuated in the form which was then given it, to the end of the world. The government, doctrines, and worship of this

self for entering the ministry, he sailed for England in A. D. 1748, where he was soon after ordained, it is believed, by the Bishop of London.

Dr. Mansfield was immediately employed by the Society for propa-

Church, as maintained by Episcopalians, he asserted and defended, in public and in private, with great candour and fidelity. He was intimately acquainted with the writings of the most eminent reformers, and an able advocate of the doctrine of the reformation, as taught by Cranmer, Ridley, &c. In his public discourses he dwelt much upon the doctrines of grace, as those doctrines are set forth in the thirty-nine articles, and opposed with ability the peculiar doctrines of Calvinism—His arguments were drawn chiefly from the Scriptures, and presented in such a plain, familiar, and forcible manner, as to carry conviction to those who heard him. In his intercourse with the world, he was candid and sincere, and the character which our Saviour gave of Nathaniel, may with propriety be applied to Dr. Mansfield, “an Israelite indeed in whom there is no guile.”

The labours of Dr. Mansfield, in the ministry were extended over a great part of the counties of Litchfield and New-Haven, though he was stationed at Derby and Oxford; and many of the Churches in those counties were planted, and afterwards watered, for many years, by his occasional services. In that section of the state which he visited in his official capacity, the Church owes her origin, under God, to his faithfulness in the work of the ministry; and her soundness in the faith, to those clear, rational, and orthodox views of Christianity, which he inculcated every where with zeal and fidelity. He laboured in word and doctrine. Throughout the whole of his mission, he was instant in season and out of season. In every period of life, he was remarkable for punctuality. Whatever might be the distance of the place where he was to hold service, for more than fifty years, neither severity of weather, nor any other circumstance prevented his being present in person. This habit of punctuality continued, until the infirmities of age forbade it. He was blessed with a good constitution, and enjoyed almost uninterrupted health. In all the avocations of his life, and especially in his ministry, he was distinguished for activity and perseverance, and exemplary for his diligence and industry.

That employment in which he took most delight, and in which we prefer to contemplate his character, was the ministry of reconciliation. It was his greatest pleasure to be instrumental in doing good. He dwelt upon the doctrines of grace with deep and lively interest, and incul-

cated them with the fervour of one who had long experienced their practical tendency and effect. He embraced with great delight, the opportunities that occurred, of unfolding the plan of salvation, and magnifying the mercies of God in Jesus Christ, and of building up the Redeemer's kingdom, by promoting the growth of the Church; and he had the satisfaction of seeing the work of the Lord prosper in his hand, and many sons and daughters added to the Church. Through the whole period of his labours, his ministrations appear to have been satisfactory to the people committed to his charge, and to have conduced to their edification. To his family and friends, he was endeared, by his long life of usefulness,—by his kind and affectionate disposition, and the paternal solicitude and regard which he always manifested towards them. They were fond of his company and conversation; he was listened to with pleasure, and his decisions on any difficulties, or controversies in which they were interested, were generally complied with as correct and proper. Though he lived to a great age, yet the shades of life were pleasant to him, God having indulged him in the enjoyment of many of his faculties, in a considerable degree, even to the close of life. His sight, hearing, understanding, memory, and of course, the enjoyment of social intercourse with his friends, were preserved to the last. In the enjoyment of these mercies, it was interesting to hear his expressions of lively gratitude to his heavenly Father, whom he daily looked up to with an humble sense of his dependence—whom he acknowledged as the author of all his mercies, and to whom he felt himself accountable for the use of them. He bore every trial of life with exemplary fortitude and submission, and his constant prayer was, *Thy kingdom come, thy will be done.* He closed his long and useful life on the 11th of April, 1820, with the name of the Saviour in his mouth,—*Jesus, Jesus!*

Extract from a Letter written by a Gentleman in Ohio, to a Clergyman in Connecticut.

In casting my eye over your pages, I perceive something, which, considering what has come, and is coming to pass, I think in a measure prophetic. Speaking of the favourable disposition of our Church, in the Atlantic states, towards that

part of the Zion of God now languishing for want of ministers and means to support them, in the western regions, you say, “It must be some consolation to you, to know that the exertions of your Bishops and Clergy are properly appreciated on this side the mountains; and that there is a disposition to give you every assistance which could be desired. There is only wanted something to render this disposition efficacious—some master-hand to call it forth into concentrated and powerful action.” When you shall have read over our journals, I think you will perceive the hand you speak of to be none other than *the hand of an almost visible Providence*, in uniting all together, in one great effort to save our otherwise *hopeless Church* in the West. We have instituted a missionary society, and they have appointed an agent to go from Maine to Georgia, both to entreat for means to maintain faithful labourers, and arouse the zeal of the young and pious among the Clergy, to come over into our *Macedonia* and help us. Auxiliary societies are to be formed throughout our own State, to *gather up the fragments* from our almost destitute boards, *that nothing be lost*, nor wanting, to shew we are all in earnest.

Would you dwell here but one summer, you would see, what volumes can but faintly describe, in explanation of the subject on which I am now writing. Figure to yourself a new country, nearly equal in extent to all New-England put together, with settlements up and down at great distances from each other—the inhabitants thrown suddenly together from all quarters, contending with the wild beasts and the trees for a subsistence, without roads, in these hard times destitute of money, and many of them destitute of clothing—like the hungry once used to sumptuous living, looking back on on the days and scenes they have once enjoyed, in the full possession of all the ordinances of our holy religion, and now contrasting the past with the present;—themselves, their wives and their little ones, in the woods, isolated from any body of inhabitants sufficient in number, to give even the glimpse of hope, that in their life a minister of God's word can ever be supported among them: Figure to yourself all this, and then make them a short, a necessarily short and transitory visit;—let them talk of the good things of our holy faith, which they once enjoyed in abundance, but alas! must be snatched from their lips, as the bread is torn from the eager grasp of the hun-

gry,—you of necessity being obliged to tear yourself from them, without being enabled to give them any hope of better days :—let them, leaving their cabins full of little ones, follow you as you wind through the wild wood, and talk of their hapless spiritual state—talk of the agony they experience in bringing up their children in this midnight darkness, in this worse than heathenish ignorance of divine things, in this Babel of confusion, where they are surrounded by contending sects, where “*Gibbal and Ammon and Amalek, with the Philistines, and they of Tyre and Ashdod,*” are all contending that the walls of our Zion shall *not* be built. Fancy all this, and say if an holy fire does not warm your breast, which you never before experienced : say, if the spirit of Ezra and Nehemiah does not come upon you as a strong man armed, to lead captive all your worldly considerations, and make you a spiritual soldier indeed, an holy, an anointed officer in the armies of Israel, to arouse the most dormant energies of our Zion. Pardon me this exuberance of my feelings. Romantic as they may seem, your brethren here pass their lives in scenes like these. If we have no missionaries sent us, and no means given us to maintain them, all our efforts to build up a Church in the west, will prove abortive. Let the present ministers die, and the Church dies with them, unless miraculously preserved by means unseen. Fifty parishes, and the most of them from 20 to 90 miles apart, are now supplied by the actual labours of five or six clergymen. Will not these die a natural death, unless nourished, and that soon, by some external means ?”

We have inserted this extract both on account of its interesting nature, and because it will afford us an opportunity of remarking the zeal, devotedness, and arduous labours of the present Bishop and clergymen in Ohio, and of commending the destitute condition of Episcopalians in that section of the country, to the liberality of those more favoured brethren on this side the mountains. If there be any field where missionary funds may be employed more advantageously than in others, and where the exertions of missionaries be imperiously demanded, it is in the western states. The zeal and labours of those few clergymen, who are scattered over that immense region, cannot be too much commended. Their sacrifices, as well as their labours, are great, and their final recompense will be proportionate. It is very much to be desired that more of our young men of genius, enterprise, and piety, who are designed

for the ministry, should have their attention directed into this part of their Master's vineyard. But in order to this, it is indispensable that funds should be provided for their maintenance. The inhabitants of the western states are, for the most part, dispersed throughout an immense extent of country, without houses for public worship, and under very great pecuniary embarrassments. It is entirely out of their power, in the existing state of things, to support the regular preaching of the Gospel, and the administration of the sacraments. But they have manifested a disposition to make every exertion in their power, by combining their strength in one great effort to give permanency to the Church in that region ; but under existing circumstances, their pecuniary efforts must be very inadequate to the supply of their wants. There is no way of extending the number of Churches beyond the Alleghany, and perhaps it may be said, of saving those which are already planted there, but efficient co-operation on the part of the Atlantic States ;—co-operation in providing the funds necessary for the support of missionaries among them. Such co-operation is imperiously called for by existing circumstances, and it should not be withheld. The appeal which the Church in Ohio is about to make to the Churches in the Atlantic States, by an authorized agent, we earnestly hope will be met with liberality, and that ample means will be provided for the interesting objects contemplated.

OBITUARY.

Died at Norwich, Jan. 21st, 1823, the Rev. John Tyler, Rector of Christ's Church, in the 81st year of his age.

This venerable Divine, the last of the clergy in this diocese, who received orders immediately from the Parent Church, was born at Wallingford, Conn. Aug. 26th, 1742. From his earliest youth he gave evidences that he considered not this world his home, but that he was seeking another and better country. While those of his own age were pursuing the trifling amusements of childhood, he was employed in the cultivation of the heart and mind. And such was his proficiency, that at the age of 13, he not only resolved to be a christian, but had made himself so far acquainted with polemic divinity, that he stepped from the track of his fathers, and attached himself

to the Episcopal Church. This act from a boy of his age, who could give a satisfactory “reason of the hope that was in him,” and of the step which he had taken, excited the enquiry of his parents and many of his acquaintance upon the subject of church government ; and the result was, that they soon followed him to the same communion. Possessing a thirst for knowledge, and being thus early impressed with a deep sense of the value of souls, he resolved to devote his life to promote their salvation, and the glory of God. He graduated at Yale College in 1765, and after acquiring the requisite theological attainments, embarked for England, and was ordained by the Bishop of London, in June 1768. Thence, under the patronage of the society for the propagation of the gospel in Foreign Parts, he was sent as a missionary to Norwich, where he spent the remnant of his days—a term of 54 years, as a faithful steward and minister of the gospel of our Lord Jesus Christ. His trials, in the early part of life, were such as befel him in common with the Episcopal clergy of that day. During the revolutionary war, though he took no part in the political struggles, yet the mere fact of his being a minister of the Church of England exposed him to many dangers and insults. His church was closed for three years, but following the example of his predecessors, the apostles, he with his little flock assembled on the Lord's day in private houses, where he “continued to teach and preach Jesus Christ” to them, and with them conscientiously to worship the God who created and redeemed them. At the close of the war, the society withheld the assistance before granted him, and left him with a congregation scarcely able to support themselves. He was invited to remove into the king's dominions, to a very considerable living ; but he chose rather to dwell with those whom he had brought up, and long fed with the bread of life, though at the expence of a large patrimonial estate. As a companion, Mr. Tyler was agreeable and interesting. As a citizen, he endeavoured “to live peaceably with all men.” As a preacher, his sermons were designed rather to inform the understanding and mend the heart, than to play upon the imagination. His natural sweetness of disposition, combined with the piety of his heart, formed in him the benevolent man, and the faithful minister. He was endeared to all acquainted with him ; who justly blessed him as the friend of God and man. He continued to discharge all the various duties of his office, till within the

last four years, during which time, he was in part relieved by an assistant. Having thus fulfilled his ministry on earth, and "run with patience the race that was set before him," he was ready to be dissolved and to be with Christ; to "render unto God, what is God's" even his immortal soul, that image and impress of his Maker, which he had endeavoured to preserve bright and unsoiled. He is gathered to his fathers in a good old age; dying as he had lived, full of faith and hope of a blessed immortality. "Write, blessed are the dead, which die in the Lord from henceforth. Yea, saith the spirit, that they may rest from their labours, and their works do follow them."

ADDRESS.

To the Protestant Episcopalians of the United States.

THE Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, present to you the annexed statement of the measures which they have adopted for carrying into effect the great and interesting object committed to their charge.

In the arrangements which they have made for giving efficiency to the design of the General Convention in the establishment of this Institution, they have deemed it right, in dependence on Divine Providence, and the zeal of the friends of our venerable Church, to lay at once the foundation of a widely extended system of theological instruction; while it was necessary that they should accommodate their expenditures, as far as practicable, to the means placed at their disposal. To accomplish both these desirable objects, they have availed themselves of the assistance of several Professors, whose services will be, for the present, gratuitously rendered; under the expectation, however, that suitable provision will be made for their just remuneration as soon as the state of the funds will warrant.

The appeal is now made to your feelings of attachment to the doctrine, ministry, and worship of the Church; to your desire for the promotion of a spirit of enlightened piety among her members; and to your anxiety for the extension of her principles, as intimately connected with the advancement of primitive truth and order, with the well being of the social state, and with the salvation of men. And the Trustees cherish

the confident hope, that under the influence of these considerations, your contributions will be proportioned to the superior magnitude of the objects of the institution, and will afford the means of an adequate remuneration to the Professors, and of pecuniary aid to pious but necessitous students.

Your prompt and vigorous assistance is the more earnestly solicited, because the generous bequest which has so materially influenced the authorities of the Church, in the establishment and location of the General Seminary in New-York, though munificent as an individual benefaction, is not likely to equal in amount the expectations that have been indulged, and with all the other resources in the possession of the Trustees, will fall far short of the present exigencies of the institution. While they venerate the memory of the departed benefactor of the Church, and gratefully appropriate the proceeds of his bounty to its destined uses, the Trustees indulge the hope that his generous beneficence will operate as a stimulus to new and spirited exertions. They will not for a moment suppose that this act of pious liberality will be considered, by any of the friends of the Church, as rendering unnecessary their vigorous efforts in behalf of an institution, the respectability, usefulness, and permanency of which must depend on the general and liberal support which it shall receive.

The present Constitution of the Seminary is calculated to give to every diocese a just influence in its affairs, and to secure a correct management of them. This Constitution was adopted by the late General Convention with singular unanimity. The same harmony has prevailed at the meeting of the Board of Trustees, where the strongest desire has been manifested by all present to conduct the institution with a reference to the interests of every part of the Church. They trust that the feelings which have thus happily influenced the measures by which the Seminary has been established, will pervade the great body of Episcopalians. Their increasing numbers, liberality, and zeal, forbid the anticipation that they will suffer an institution to languish, which is essentially connected with the respectability, influence, and extension of their Church, and with the advancement of the great concerns of religion and the best interests of mankind.

The Trustees are happy to state, that a number of pious and well educated young men are ready to pros-

ecute their studies under the several Professors, at the opening of the first session.

The Trustees confidently hope that the period has now arrived, when our Church, mindful of her divine origin and glorious design, will, by a simultaneous effort in her different branches, zealously engage in the important undertaking which her ecclesiastical authorities have so cordially begun, of preparing for the work of her ministry a succession of faithful labourers, who, being rightly called, shall be also duly qualified, for the momentous trust. Thus will this venerable member of the mystical body of Christ become an instrument, under God, of perpetuating in our land the inestimable blessing of a learned, pious, and faithful ministry.

May the great Head of the Church, to whose glory we desire that all our labours should be consecrated, give effect, by his Spirit, to the appeal now made; and may you, beloved brethren, reap the rich reward of a beneficence excited by the love of God and of your fellow men, in the present consciousness of well doing; in the approbation of your Redeemer at the last day; and in the enduring blessedness of his heavenly kingdom.

J. H. HOBART,
T. C. BROWNELL,
J. MILNOR, } *Committee.*

THE WATCHMAN—No. II.

In our defence of the Church, we may frequently find it necessary to notice attacks of a very singular character. At this day, it can hardly be expected, that any man of ordinary understanding or information, will sit down to write an elaborate treatise against the characteristics which distinguish the Episcopal Church from the numerous sectarian denominations in Europe and America. But in memoirs and biographies, in travels and tours, we may now and then turn over a leaf, where the authors sufficiently betray their hostility to the Church, without venturing on a formal discussion of the merits of the question—attempts to accomplish by a side-blow, a purpose which could not be effected by a direct assault. Something of this nature, is found in a book of travels, prepared for the press by the late eminent and learned President of Yale College, previous to his death, and now publishing under the inspection of his family. Of the work itself, we cannot speak from actual observation; but if we may judge

II, no. 4 (Apr., 1822), 117-118

II, no. 4 (Apr., 1822), 118-122

from the extracts which appear in the newspapers and reviews, we must suppose, that it is capable of affording at least as much amusement as any other work of equal bulk, (four octavo volumes) either of foreign or domestic manufacture.

It is in a review of Dr. Dwight's *Travels*,* that the following extract is given, as an evidence of "the truly catholic liberality of his sentiments," on religious subjects :

"I could have submitted to the ecclesiastical government of a Bishop : for I believe a Bishop to be an

* Christian Spectator, for March. 1822—p. 151.

authorised minister of the gospel : although I cannot find a single trace of the Prelatical character in the New Testament."

On reading such a declaration from the pen of so eminent a scholar and divine as the late president of Yale College, we feel constrained to express our regret, that he should have been placed in a situation, where he felt bound to defend those modern notions of ecclesiastical polity, which have laid the foundation for so many schisms and dissensions in the Church of God.

That the reader may understand the full force of this remark, it may be necessary to recur for a moment to the very singular and extraordinary *test-laws*, under which Dr. Dwight entered upon the Presidency of Yale College.

In the "Annals or History of Yale College," written by President Clap, and published during his lifetime, we find the following curious records :

A. D. 1722—p. 31. "The College seemed now to be in a settled and flourishing state, but there was a sudden and unexpected change ; for at the next commencement, it was discovered, that the Rector, one of the Tutors, and two of the neighbouring Ministers had agreed to leave the communion of the Churches in the colony of Connecticut, and to go to England for Episcopal ordination. This event was somewhat surprising to the Trustees and to the body of the people ; for at that time there was not one episcopal minister in the colony of Connecticut ; and but very few of the laity, who were episcopally inclined. Whereupon the Trustees met, and passed the following votes :

"At a meeting of the Trustees of Yale College, in New-Haven, Oct. 17, 1722.—Present—[Here follow the names of nine congregational ministers.]

"Voted, That the Trustees, in faithfulness to the trust reposed in them, do excuse the Rev. Mr. Cutler from all further service, as Rector of Yale College.

"Voted, That the Trustees accept of the resignation which Mr. Brown hath made of his office, as Tutor.

"Voted, That all such persons as shall hereafter be elected to the office of Rector or Tutor in this College, shall, before they are accepted therein, before the Trustees, declare their assent to the Confession of Faith owned and consented to by the elders and messengers of the churches in the colony of Connecticut, assembled by delegation at Saybrook, September 9, 1708 ; and confirmed by act of the General Assembly ; and shall particularly give satisfaction to them, of the soundness of their faith, in opposition to Armenian and prelatical corruptions, or any other of dangerous consequence to the purity and peace of our churches : But if it can't be before the Trustees, it shall be in the power of any two Trustees, with the Rector, to examine a Tutor, with respect to the confession and soundness of his faith, in opposition to said corruptions.

"Voted, That upon just ground of suspicion of the Rector or Tutor's inclination to Armenian or prelatic principles, a meeting of the Trustees shall be called, as soon as may be, to examine into the case."

A. D. 1753—p. 61.—After Mr. Clap himself became President of the College, the same tests were still more formally established—as the following preamble and resolutions, will abundantly shew :

"At a meeting of the President and Fellows of Yale College, November 21, 1753.—Present, the Rev. Mr. Thomas Clap, President, and [eight congregational ministers] Fellows.

"Whereas the principal design of the pious founders of this college was to educate and train up youth for the ministry, in the churches of this colony, according to the doctrine, discipline and mode of worship received and practised in them ; and they particularly ordered, that the students should be established in the principles of religion, and grounded in polemical divinity, according to the *Assembly's Catechism*, *Dr. Ames's Medulla*, and *Cases of Conscience*, and that special care should be taken in the education of students, not to suffer them to be instructed in any different principles or doctrines ; and that all proper measures should be taken to promote the power and pu-

urity of religion, and the best edification and peace of these churches.

"We the successors of the said founders, being in our own judgment, of the same principles in religion with our predecessors, and esteeming ourselves bound in fidelity to the trust committed to us, to carry on the same design, and improve all the college estate descended to us, for the purposes for which it was given, do explicitly and fully resolve, as follows, viz.

"1. That the Scriptures of the Old and New Testaments, are the only rule of Faith and practice, in all matters of religion, and the standard by which all doctrines, principles and practices in religion are to be tried and judged.

"2. That the *Assembly's Catechism* and the *Confession of Faith*, received and established in the churches of this colony, (which is an abridgement of the *Westminster Confession*) contain a true and just summary of the most important doctrines of the christian religion ; and that the true sense of the sacred scriptures is justly collected and summed up in these compositions : And all expositions of scripture, pretending to deduce any doctrines or positions contrary to the doctrines laid down in these composures, we are of opinion are wrong and erroneous.

"3. If any doubt or dispute should happen to arise about the true meaning and sense of any particular terms or phrases in the said composures, they shall be understood and taken in the same sense in which such terms and phrases have been generally used in the writings of protestant divines, and especially in their public confessions of faith.

"4. That we will always take all proper and reasonable measures, such as Christian prudence shall direct, to continue and propagate the doctrines contained in these summaries of religion, in this college, and transmit them to all future successions and generations ; and to use the like measures to prevent the contrary doctrines from prevailing in this society.

"5. That every person who shall hereafter be chosen a President, Fellow, Professor of Divinity, or Tutor, in this College, shall before he enters upon the execution of his office, publicly give his consent to the said *Catechism* and *Confession of Faith*, as containing a just summary of the Christian religion, as before expressed ; and renounce all doctrines or principles contrary thereunto ; and shall pass through such an examination as the corporation shall think proper, in order to their being fully

satisfied that he shall do it truly, without any evasion or equivocation.

"6. That since every such officer is admitted into his post upon the condition aforesaid, if he shall afterwards change his sentiments, entertain any contrary set of principles or scheme of religion, and disbelieve the doctrines contained in the said Catechism or Confession of Faith, he cannot, consistent with common honesty and fidelity, continue in his post, but is bound to resign it.

"7. That when it is suspected by any of the corporation, that any such officer is fallen from the profession of his faith, as before mentioned, and is gone into any contrary scheme of principles, he shall be examined by the corporation.

"8. That inasmuch as it is especially necessary, that a Professor of Divinity should be sound in the faith; besides the common tests before mentioned, he shall publicly exhibit a full confession of his faith, drawn up by him in his own words and phrases, and shall in full and express terms renounce all such errors as shall in any considerable measure prevail at the time of his introduction. And if any doubt or question should arise about any doctrine or position, whether it be truth or error, it shall be judged by the word of God taken in that sense of it which is contained and declared in the said Catechism and Confession of Faith; as being a just exposition of the word of God in these doctrines or articles which are contained in them.

"9. That every person who shall be chosen President, Fellow, Professor of Divinity or Tutor in this College, shall give his consent to the rules of Church discipline established in the ecclesiastical constitution of the churches of this colony: It being understood, that our ecclesiastical constitution may admit of additions or alterations, in such circumstances as according to our Confession of Faith are to be regulated by the light of nature, and the rules of christian prudence. And it is especially declared, that if any person shall deny the validity of the ordination of the ministers of this colony, commonly called *Presbyterian* or *Congregational*, or shall hold, that it is necessary or convenient that such ministers should be re-ordained, in order to render their administrations *valid*, it shall be deemed an essential departure from our ecclesiastical constitution; and inconsistent with the intentions of the founders of this college, that such person should be chosen an officer in it.

"10. Yet, we would suppose, that it is not inconsistent with the

general design of the founders, and is agreeable to our own inclinations, to admit protestants of all denominations to send their children to receive the advantage of an education in this college: Provided that while they are here, they conform to all the laws and orders of it."

Such are the tests, under which Dr. Dwight entered upon the office of President and Professor of Divinity of Yale College: And although we do not intend to deny the right of the Corporation of that or any other college, to establish such tests; yet it must be confessed, that it is unfortunate for the cause of truth, that men of enlarged minds and liberal views, should ever be bound down by regulations of this nature; and more especially, that they should be so situated, as to feel obligated, either to defend, or acquiesce in, such narrow schemes of ecclesiastical polity. To what other cause can we impute the declaration of Dr. Dwight, *that he could not find a single trace of the prelatical character in the New Testament?* Surely, any man of common discernment, who felt at liberty to examine, could not fail to discover abundant traces of this kind.

But let us understand what it is that distinguishes the prelatical character from that of any other minister of the gospel. What, according to the Episcopal Constitution, are the powers which belong peculiarly and exclusively to the prelate? 1. Ordination. 2. The oversight of the churches, and the exercise of discipline over the subordinate orders of the ministry. And 3. Confirmation, or laying on of hands upon baptised persons. And now, if it be a fact, that there are no traces of these characteristics in the New-Testament, as belonging exclusively to the episcopal office, that office must indeed be a "prelatical corruption," and every bishop must be considered as usurping prerogatives to which he has no lawful claim; and we confess that we could not, in this case, find in our hearts, enough of "truly catholic liberality," to submit to his government and jurisdiction. But, as we before remarked, these traces are abundant: And the readers' patience is solicited, while we recur to a few of the instances, in which they are to be found.

At the time of our Saviour's ascension, the number of persons whom he had commissioned to preach and perform miraculous works in his name, was very considerable; and yet, it was on a small and select number only, that he bestowed the great apostolic commission. The

power of appointing and sending others to preach the gospel, was not delegated to any body of men, until the period when the Great Head of the Church was on the point of leaving the earth, to ascend to his heavenly throne. Then it was, that the eleven were taken apart by themselves—then it was, that Jesus sent *them*, as his Father sent *him*—then it was, that he authorized them to perpetuate the gospel ministry to the end of the world. Then, the power of ordination was undoubtedly given to the apostles and their successors; and until the advocates of presbyterian or congregational ordination, can show us an instance, in which the same power has been given to elders or presbyters, we have a right to claim, that it was exclusively given to the apostolic order of the ministry. This, then, furnishes at least *one trace of the prelatical character in the New-Testament.*

And when we proceed a step further, and find these apostles actually exercising the authority thus bestowed upon them, in the ordination of the seven deacons, (Acts vi—6) we think we discover another very distinct *trace of the same kind.*

Again—when St. Paul informs Titus (i—5) for what cause he left him in Crete—that is, "to set in order the things that are wanting, and ordain elders in every city"—another *trace of the prelatical character* clearly appears.

When the same apostle also addresses Timothy, describing the character and qualifications of different orders in the ministry, and instructing him as to the proper mode of exercising discipline over them—when he charges him to "lay hands suddenly on no man"—and where he says, "against an elder receive not an accusation, but before two or three witnesses"—he exhibits an indisputable *trace of the prelatical character.*

And when, in addition to all this, we read in Acts viii.—14—17, that Peter and John went and laid their hands on the baptised converts, in Samaria—and again, xix.—1—6, that Paul did the same at Ephesus—and xv—41, that "he went through Syria, and Cilicia, confirming the churches"—we are perfectly satisfied that the New-Testament abounds in *traces of the prelatical character.*

Without attempting, then, to account for Dr. Dwight's difficulties on this subject, we will only add, that we trust the church will be enabled to maintain her apostolic constitution of government and discipline, even though the distinguished men of

our age, should bind themselves by still stronger tests and pledges, to close their eyes against the evidences on which her claims are founded.

THE WATCHMAN, No. III.

In my last number, I gave a specimen of the manner in which a former President of Yale College, contrived to accommodate his opinions on the subject of *Prelacy* to the test-laws of that institution. And now,—partly for the purpose of preserving on the pages of the Magazine a very curious piece of Church History—and partly with a view of shewing how another President of the same College could undertake to justify the schism of the New-England congregations, by taking shelter under the wings of the very prelacy of Old England, which the aforesaid test-laws bound him to oppose—I send

for publication, the following extract from an election sermon, preached by the late Rev. Dr. Stiles, before the General Assembly of Connecticut, in the year 1783:

"The invalidity of our *ordinations* is objected against us, and so of consequence the invalidity of all our official administrations. And now that we are upon the matter, give me leave to exhibit a true, though summary state of it, as the result of a very full, laborious, and thorough enquiry. It was the mistaken opinion of some of our first ministers in New-England (than whom, there never was a more learned collection, for they embosomed all the theological and ecclesiastical erudition of all ages) it was, I say, their opinion, that the power of ordination of all church officers, was in the church by their elders. They well knew, from ecclesiastical and scripture antiquity, that the power of election was there; and they judged ordination the lesser act: but their great reason was, that the church might not be controlled by any exterior authority, whether episcopal or presbyterial, and so no more be harassed by bishop's courts, or any other similar tribunals. Our fathers held to an eldership, for they saw it in all antiquity, as well as the Bible: and it was their judgment, that elders should be ordained by elders of the same church. The most of the first forty churches had ruling elders; a few had not. These few created an early difficulty; on which our fathers early made a mistaken decision, that where there were no elders in the church, ordination might be done by the laying on of hands of delegated brethren. The introduc-

tion of ministers, already ordained, into the pastoral charge of the particular church, was at first done by lay-brethren; and this was, from the beginning, *improperly* called *ordination*, how often soever repeated. A repetition of ordinations or baptisms, does not nullify the first regular administrations. All the first New-England ministers were ordained before. Thus Mr. Wilson was first ordained by a bishop in England; then, 1630, by governor Winthrop and others he was ordained *teacher* in Boston; he then ordained an elder; and upon the accession of Mr. Cotton, 1633, he was, by this elder and governor Winthrop, again, a third time, ordained and constituted pastor. So the learned and courtly Mr. Davenport, was ordained by a bishop, then by the brethren, pastor of the church in New-Haven, in 1639; and 1668, was again ordained, pastor of the first church in Boston, by elder Penn. Mr. Hooker was ordained a presbyter by a bishop in England, and then again by the brethren at Newtown, 1633, who removed with his church to Hartford. Mr. Bulkley, of Concord, and Mr. Noyes, of Newbury, and others, expressly adhered to their former ordinations in England by the bishops, though not as bishops, but as presbyters.* But in general the in-

* A few extracts from the first governor Winthrop's entries in a manuscript diary, may evince that the ministers relied upon their ordinations in England. At August 27, 1630, "We of the congregation kept a fast and chose Mr. Wilson our Teacher, and Mr. Newel our elder, and Mr. Gager and Mr. Aspinwall deacons. We used impositions of hands, but with this protestation by all, that it was only as a sign of election and confirmation, not of any intent that Mr. Wilson should renounce his ministry he received in England." Mr. Gager died 20th September, and October 25th 1630, "Mr. Colburne, who was chose a deacon by the congregation a week before, was invested by imposition of hands of the minister and elder."

"Nov. 22, 1732. "A fast was held by the congregation of Boston, and Mr. Wilson, formerly their teacher, was chosen pastor, and—Oliver a ruling elder, and both were ordained by imposition of hands first by the teacher and two deacons—upon the elder, and then by the elder and the deacons upon the pastor."

"Oct. 10th, 1633.—"Mr. Cotton was then chosen Teacher of the congregation of Boston and ordained by imposition of the hands of the presbytery. The pastor and two elders laid their hands upon their head, and the pastor prayed, and then taking off their hands laid them on again and speaking to him by name did thereby design him to the said office—and did give him the charge of the congregation.—Then the neighbouring ministers which were present

did at the pastor's notice give him the right hand of fellowship."

"Oct. 11, 1633, "A fast at Newtown where Mr. Hooker was chosen pastor and Mr. Stone teacher in such manner as before at Boston."

"Mr. Bulkley's ordination was 2m. 6d. 1637. "The church of Concorde kept a day of humiliation—for the ordination of their elders, and they chose Mr. Bulkley teacher and Mr. Jones pastor. Upon a question being moved by one sent from the church of Salem it was resolved by the ministers there present, that such as had been ministers in England, were lawful ministers notwithstanding their acceptance of the call of the bishops—but having come hither, they accounted themselves no ministers, until they were called to another church, and that upon election they were ministers before they were solemnly ordained."

"Another specimen of the first New-England ordinations we have in the church of Dedham, "April 24, 1639. John Hunting one of the brethren was ordained to the office of a ruling elder by fasting and prayer and the laying on of the hands of Mr. John Allin their pastor elect and two other brethren. The same day Mr. John Allin was ordained to the office of pastor by prayer and the laying on of the hands of the ruling elder and two other brethren." Mr. Allin had been ordained by a bishop: and he communicated ordaining power to the elder. He died 1671 and was succeeded in the pastorate by Mr. Adams, who in 1673 was ordained by neighbouring pastors only."

duction of ministers of the first churches, was performed by lay-brethren, and this was called ordination, but should be considered what in reality it was, only induction or instalment of those who were vested with official power. These, as I said, were all ordained before by the bishops in England. Nor have I ever found, with certainty, more than one instance of lay ordination, of a person never before ordained, the last century, (and there are few but what I have examined) and this was done by the advice, and under the inspection of ministers ordained by the bishops in England, one of whom prayed at the solemnity of the consecration, and all gave their approbation and right hand of fellowship; which in my opinion, amounts to their performing the ordination themselves, they being present and assisting in the transaction. This was at Woburn, 1642. I believe there were two or three more similar ordinations of unordained candidates, before the ministers saw and corrected their error—which, indeed, was almost the only error, of moment, which the ministers went into the last century.

"Immediately upon publishing the Cambridge platform, 1648, our brethren in England remonstrated against

allowing lay-ordination.—They alleged, that we had no example in scripture of lay-ordination; that the sacerdotal gift or office-power, was conferred and given by the *laying on of the hands of the presbytery*,* and that we had examples of presbyterian ordination in scripture, and not only that it was safest to proceed in this way, but that it was the only scriptural ground. These arguments convinced our fathers, and they immediately set about to remedy the practice, which had hitherto, providentially, wrought no mischief, as the body of pastors had been ordained by bishops. It instantly became a custom for some of the ordained ministers present to lay on hands in ordinations, it being for sometime judged necessary that the delegated brethren should join, in token of subjection of the church to the pastoral care of the minister. But at length it became a custom, so early as before 1660, that, at the desire of the church, the ordaining ministers per-

* 1 Tim. iv.—14.

formed the whole, both conferred office-power on the pastor elect, by the laying on of hands, and committed the church to his pastoral charge; which, with the joint fellowship of the pastors and churches, finished the ordination. Thus ordinations were recovered into their right state and order, the last century, and before lay-ordinations had wrought any evil. Thus office-power, by scripture-presbyters, continued to be transused through the clergy.—I have reason and even assurance to believe, that there was no candidate ordained in New-England, before 1746, but whose ordination may be traced to the bishops in England. I have found no instance to the contrary, although I have searched and examined all the ordinations of the first half century here, and most of them for the first hundred years. And as to the wild and enthusiastic period between 1740 and 1750, though it gave birth to perhaps thirty little *separate congregations*, yet some have dissolved, others become regular, and the ten or a dozen now remaining, are more and more convinced of the duty of seeking ordination from among the standing ministers. And it is remarkable, that Mr. Thomas Dennison, now living, assisted, laid on hands, and gave the charge at the first ordination, in 1746, and at the three succeeding ordinations among the *separates* in New-England, from whence all the ordinations in the churches of that description have proceeded. And although in the first but not in the others, he acted as a brother delegated

by the church, and in others as an elder of another church, yet it is remarkable, I say, that he himself had been ordained, in 1743, by one, whose ordination I have traced to the Mathers, and other Boston ministers, and through them up to the bishop of Chester, and other bishops in England. It is probable the few *separate churches* remaining, will, in time, become regular, by seeking ordinations among the pastors of the standing churches, where the ordinations are indubitable.

“For, as I have said, the ordination of our clergy is regular and scriptural, and may be traced in the line of presbyters, up to the apostolic age: and so in general may the ordinations, in this line, through the whole Christian world, especially in the great divisions of *Lutherans, Calvinists, and Church of England*. So wonderfully has Christ preserved the sacerdotal or presbyterian order in the Church, that the succession in this line is without a doubt. The first ninety-four ministers who came over and settled New-England, Long-Island, and the Jerseys, before 1669, and chiefly before 1640.—These, I say, were all educated in the English universities, and were ordained in England. Some of whom, as Hooker, Davenport, Chauncey, Lee, Bulkley, Noyes, Norton, were men of universal reading in theological literature, and were profoundly versed in the writings of the Greek and Latin churches, in the councils and historians, the fathers, the writers of the middle ages, and the reformers—especially those miracles of human and divine learning, Chauncey and Lee. Of those ninety-four, one or two only were ordained by the puritans; as the fourteen, who came over after the ejection of 1662, were ordained by the bishops, or more probably by the presbyterians in the protectorate: all the rest by the bishops. All these were ordained presbyters by the bishops in England: particularly the Rev. Mr. Richard Mather was ordained a presbyter by Dr. Morton bishop of Chester 1618.* The bishops did not intend to communicate ordaining powers; but they really intended to convey all the power of a scripture-presbyter; and by the scripture, we find this power

* Life of Dr. Mather.

conferred by the *laying on of the hands of the presbytery*.”*—(pages 59—64.)

Such, it seems, was the best account that the learned Dr. Stiles could give of the authority of the congregational ministers of New-Eng-

land, after “a very full, laborious, and thorough enquiry.” It must be confessed, that this account exhibits some very singular expedients for throwing off the control of “*exterior authority*,” of “*bishops’ courts*,” and “*other similar tribunals*.” But it certainly falls very far short of proving that the pastors of the New-England congregational churches “are orderly and regularly set apart to the ministry, by the laying on of the hands of the presbytery, or of those who have regularly derived office-power, in lineal succession, from the apostles and Jesus Christ.” It is true, that a part of the first New-England ministers were ordained by men, who had been ordained *presbyters* by the Bishops of the Church of England: But the learned and pious Doctor himself very frankly admits, that “*the bishops did not intend to communicate ordaining powers*,” to these presbyters: And a reference to the form of ordering Priests or Presbyters in the Church of England, will convince the reader that *the Presbyters themselves could not have intended to receive such power from the bishops*. The following is the form of one of the ordaining bishop’s questions to the candidate for Priest’s orders:—“Will you reverently obey your Ordinary [Bishop] and other chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?” To which the candidate answers, with all the solemnity of an oath—“I will so do, the Lord being my helper.” And after the laying on of hands, the

* 1 Tim. iv. 14.

Bishop delivers to each of the persons ordained, a Bible, saying, “Take thou authority to preach the word of God, and to minister the holy sacraments in the congregation, where thou shalt be lawfully appointed thereunto.” Here, it will be admitted, no ordaining power is communicated: And in his vow of submission to Episcopal authority, the presbyter gives a very solemn pledge, that he will exercise no such power. Hence, it follows, that no presbyter of the Church of England, could have ordained presbyters, without violating his ordination vows, and usurping an authority, which had not lineally descended to him “from the apostles and Jesus Christ.”—When President Stiles, therefore, claims a presbyterial succession through an episcopal line—and when he rests the validity of congregational ordination on the single fact, that



a few of the first presbyters of New-England were ordained by English bishops—he is almost as unfortunate as those writers of the present day, who deny that any lineal succession from the Head of the Church is necessary to a valid ministry—and who contend, that our Lord's commission to his eleven apostles, confers full and complete authority to preach the gospel and administer the sacraments, on every person who is set apart for that purpose, either by "delegated brethren," or "ruling elders."

IV, no. 5 (Aug., 1825), 155

TABLE PUBLISHED IN 1700.

The following statistical view of the religious and literary Institutions of the *British Colonies*, now *United States*, is taken from a Pamphlet, published in London, in the year 1700. It appears to have been intended for the information of the *Society for the Propagation of the Gospel in Foreign Parts*; then recently formed, or about forming. It consequently bears the stamp of correctness and authenticity. It is animating to look back, and contemplate the wonderful changes that have been made in our country, in the space of 125 years; and thence calculate forward to futurity.

COLONIES.	PARISHES AND CHURCHES.	MINISTERS.	Libraries.
New England.	Well provided for the propagation of religion in the <i>Independent</i> way, having 110 churches, together with an University; a fund for the propagation of the faith amongst the <i>Indians</i> .		
	There is also 1 Church at <i>Boston</i> , after the Church of <i>England</i> form.	1 Minister.	one.
New York.	1 Church at the fort.	1 Assistant.	
	1 Church in the city.	1 Minister in fort.	one.
	2 Dutch Churches.	1 Minister in city.	
	1 French Church.	2 Dutch Ministers.	
1. Long Island.	13 Churches.	1 French do.	
A populous colony belonging to the government of N. York, having in the E. part 10 Engl. towns, wherein are computed above 800 families; & in the W. part 9 Dutch do. wherein are upwards of 500 families.		Not one Church of <i>England</i> Minister, tho' much desired in the <i>English</i> part.	
2. Albany.		3 Dutch Ministers in the west part.	
A large city, containing 400 families, bordering upon the <i>Indians</i> , and belonging to the government of New York.	1 Church in the fort for the garrison, consisting of 2 fort companies, & the <i>English</i> inhabitants of the town.		
East New Jersey.	1 Dutch Church.	1 Dutch Minister.	
West New Jersey.	1 French Church.	1 French Minister.	
Pennsylvania.	1 Swedish Church.	1 Swed. Minister.	
	In E. Jersey, 8 towns, no Church.	1 Minister going over.	1 began.
	In this province, also several towns.	1 Minister.	one.
	1 Church at Philadelphia, having a considerable number of Church of <i>England</i> Protestants.	1 Schoolmaster.	
Maryland.	30 Parishes, meanly endowed, the country lately divided into parishes, & the Churches but lately built, to the great charge of Gov. Nicholson and the country.	16 Ministers.	16.
Virginia.	50 Parishes, with 100 Churches and Chapels. A noble College is also erected & endowed by his present Majesty & the late Queen; & carried on from the first foundation, by Col. Nicholson, & the other Trustees, &c.	30 Ministers.	
North Carolina.	1 Church lately built at Charles-Town.	1 Minister going over.	one.
South Carolina.			

IV, no. 9 (Dec., 1825), 269-270

Our correspondent who signs himself *Senex*, and who seems to be a diligent collector of facts concerning the Episcopal Church in this country, has put into our hands a manuscript volume of Biographical Sketches of the Clergy; from which we propose to make frequent selections.

REV. EBENEZER DIBBLEE, D. D. was a missionary from the society for the propagation of the Gospel in foreign parts, at Stamford, in Connecticut; and was considered by them, as one of their most active and zealous missionaries. He was a native of that state, and born at Danbury, and graduated at Yale College in 1734. In the course of his ministry he used great diligence and fidelity; and not only served his congregation at Stamford to their satisfaction, but he annually visited many vacant parishes on week days, and also on Sundays, as often as he could be spared from his people. Mr. Dibblee had the satisfaction to see his congregation, during his whole ministry, continue in a peaceable, united state; paying, in general, a due regard to all the offices of religion. What a happiness is it for a clergyman to live among people of a quiet and affectionate disposition; and who make a suitable improvement of the religious advantages they enjoy!

In 1762 the dissenters at Greenwich, a few miles from Stamford, in concurrence with the Episcopalians, requested Mr. Dibblee to attend divine service there on Sundays, as often as was consistent with the duties of his cure: which good disposition he endeavoured to improve, not only by allotting them one Sunday in eight, but also by preaching to them every Sunday after evening service was over at Stamford. This the zealous man did, as long as he was able to attend three services in a day; and the blessing of God seemed to descend, like the reviving dew of heaven, upon his labours of love; for many persons were added to the church through his exertions.

In 1763, Mr. Dibblee began to perform divine service the second Sunday in each month in his Chapel of Ease at Greenwich, six miles from Stamford, which was much crowded, and the people appeared to be singularly benefited by his ministrations. I believe he continued to officiate the second Sunday in each month at Greenwich, as long as he lived.

From the year 1760, to the year 1769, Mr. Dibblee baptised 570 white children, 38 white adults, and 9 black adults. He had near one hundred communicants in his parish, including Stamford and Greenwich. If he baptised so many in a few years, what a vast multitude must have received this sacrament from his hands in the course of his ministry! Yea, to how many also must he have broken the bread of life, and given the cup of Salvation! Especially when we consider the great number of visits he paid to vacant congregations, where he sometimes baptised 30 or 40 at once; and commonly administered the Lord's supper at every visit.

Dr. Dibblee was a very venerable looking man, a sound divine, and a good preacher. He performed the service of the church admirably well; every sentence seemed to make a deep impression on his own heart, which could not fail to make a deep and lasting impression upon the hearts of others. He had an easy method of instructing the ignorant, of comforting the afflicted, and of reproving the wicked without giving offence. It was pleasing and profitable to hear him converse in private, he was so like a parent, that his words seemed to flow from a fountain of love and benevolence—He at once both cheered and instructed the mind of the hearer.

Mrs. Dibblee died two or three years before the Doctor. This was a heavy affliction, but he bore it with patience and christian fortitude. I was present when she died; and it was an excellent lesson to see his behaviour. Faith, love, hope, all shone conspicuous in every word, look, and action. A neighbour and parishioner, who called to see him in his affliction, addressed him in this manner: "Sir, I am sorry for your loss—I pray God to sanctify this severe dispensation to you." He replied;—"I thank you for your kind and affectionate prayer. But why should you be sorry that God has done his will, since he cannot err? My dear wife is happy, and I cannot wish her back again into a world of sorrow. I trust I shall shortly see her, and enjoy her society with God—I feel perfectly resigned to his providence, and believe that he governs every thing for the best—The Lord prepare us all for death and judgment, then crown us with life and immortal glory." The Doctor had several children both sons and daughters, who were genteelly

brought up, and religiously taught. His daughters appeared to be very pious and well-informed women.

I shall only add that the Doctor was a good husband, a tender parent, an obliging neighbour, a warm friend, a faithful Pastor, and a sincere christian. In all the several stations of life, he was an example to ministers and people. Dr. Dibblee was a convert from the Congregational persuasion of religion, to the Episcopal Church, after he left college. He was at first licensed as a candidate among the dissenters, and allowed to preach in their congregations; He went to England for holy orders in 1747.—This worthy and venerable clergyman died in the year 1799; old and full of days, highly respected, and much lamented by his congregations. His funeral was attended by a large concourse of people, and he went to the grave, like a shock of corn fully ripe for the garner.

SENEX.

THE following Missionary Reports, presented to the last Connecticut Convention, should have been inserted before, but have been excluded by other interesting matter of the like kind.

REPORT OF THE REV. STEPHEN BEACH.

To the President of the Society for the Promotion of Christian Knowledge.

RIGHT REV. SIR:—

The services of your Missionary, for the last year, have been confined principally to the towns of Salisbury and Cornwall, in the county of Litchfield. In the month of May last, an Episcopal society was formed in Salisbury, and constituted according to law. The new church, which had been commenced the previous year, was consecrated on the 15th of September last, and set apart to the worship of Almighty God, by the name of St. John's Church. The event dispensed a joy among the friends of our Church, which it would be impossible for me to describe; and particularly among the few ancient Episcopalians, who had long mourned over their destitute state. A new courage seemed to be inspired, and new hopes created, that the precious services of our Church might be long continued and preserved in that part of our Saviour's vineyard; and I pray God that these hopes may not be disappointed. This newly constituted society seemed, in its feeble state, to demand a great part of my attention. I have given to it two-thirds of my labours up to Easter.

On the day of the consecration of the Church in Salisbury, sixteen persons received the holy rite of confirmation; and the congregation, so small at first, has been until this time gradually increasing in numbers. It has had to labour under many unpropitious circumstances, which at times have caused despondency; but there has been gradu-

ally increasing attention to the services of the Church, and a growing fondness for its usages. I am also consoled and encouraged with the belief, that the progress of genuine piety has kept pace with the outward prosperity of the Church in that place. A Sunday School has been recently formed, by the exertions of several benevolent Ladies of the congregation, with a cheering prospect of doing much good. The number of scholars is thirty-five. The number of families belonging to the parish is fifty-five; communicants eighteen; and baptisms the last year thirteen.

The share which your Missionary has had, under God, in producing these results, is to him a source of the highest gratification, as well as of gratitude to that Being, in whose hands he is; and he trusts the Society, who have employed him in these labours of love, will derive from a review of the part it has taken, a further confidence in the usefulness and importance of the institution. Its bounty has contributed to bless the people of Salisbury, and to establish, we hope, permanently there the institutions of our Apostolic Church.—They will ever cherish an unfeigned gratitude for the aid it has received from your Society, and for the benefits it has received from the disinterested exertions of the Rev. Mr. Andrews, in effecting this pleasing result. This instance alone is sufficient to establish the high claims of your Society to the patronage of all the sincere friends of our Church, and to warrant liberal contributions to its funds. And your Missionary cannot but indulge an ardent hope, that the fair prospects of the society in Salisbury may not be suffered to languish; but that your Society will still continue its aid, and for a little time longer strengthen the hands, and encourage the hearts of the members of our Church in that place; when it is believed that the society there, having overcome their present embarrassments, will be able to provide for themselves, and in their turn replenish the funds of your Society, from which they have derived so much aid.

STEPHEN BEACH.

REPORT OF THE REV. A. STEELE.

To the Right Rev. THOMAS C. BROWNELL, Bishop of the Diocese of Connecticut, and President of the Society for the Promotion of Christian Knowledge.

RIGHT REV. SIR:—

According to the directions given me, I proceeded to the Eastern part of the Diocese, and commenced my labours in the village of Pauquatanuck, in New London county, about the middle of May, 1824. Here I found a destitute parish, formerly respectable, and one of the oldest in the Diocese, but by a long series of discouraging events, now so much reduced, as scarcely to be able to number twelve families. Under these circumstances, as no other public worship had been, for many years, regularly supported in the place, religion in general was in a very low state. On commencing my labours in this place, a Sunday School was immediately organized, consisting of 8 Teachers, and

IV, no. 10 (Jan., 1826), 314-317

about 40 Scholars, which was afterwards eminently blest to the edification of both teachers and children. By the regular ministrations of the Church one half of the time, and the zealous exertions in the Sunday School, the influence of religion, under the divine blessing, soon began to revive, and the congregation gradually increased, in number, piety and zeal.

After preaching, and making the necessary arrangements in Pauquatanuck, I next proceeded to Jewit City, where there had formerly been an Episcopal society, but which, by the removal of most of its members, had for some time ceased to be operative. The object of my visit to this place, was to revive, if practicable, the society; and to officiate there a part of the time. The house, erected professedly for Episcopal worship, is very commodious, built of stone, but not yet completed. The shares in the building, formerly valued at \$30 each, are now principally owned by individuals of the congregational order; a part of two families only remaining in the place, belong to our Church. Here, in connexion with Pauquatanuck, I continued to officiate regularly for about three months, until prevented by sickness; when the house became occupied by a congregational society newly organized.

In the meantime I visited the parish in Brooklyn, and preached twice to a small, but respectable congregation.

On recovering from an illness of about four weeks, and continuing my labours at Pauquatanuck as before, I next proceeded to visit various other places, destitute of regular preaching, to ascertain whether some other society could not be organized, so as to connect with that in Pauquatanuck. Pursuing this plan, after visiting and preaching in several places, it was thought that Mystic, a flourishing village at the head of Mystic Creek, would be the most favorable. Accordingly there, and at Pauquatanuck, I continued to officiate alternately during the remainder of the year. The congregation at Mystic, though mostly unacquainted with our service, was respectable, always attentive, and we trust edified.

These are the principal places which your Missionary visited; and these constituted the field of his labours during his mission.

Agreeable to this statement, I officiated in Pauquatanuck, including exchanges with the Rev. Mr. Paddock, 26 Sundays besides 8 times on other occasions; in Jewit City, 6 Sundays; in Brooklyn, 1; in Glastenbury, 1; in Preston, at different places, 2, besides 3 times on other occasions; in Mystic, 11 Sundays; in New London, in exchange with the Rev. Mr. Juds, 2, and 3 times on other occasions;—in all 63: administered the ordinance of baptism to 15—4 adults, and 11 children; performed the burial office three times; and that for matrimony, once.

In relation to the present situation of the societies which your Missionary has visited, he is glad to state that, on the whole, they are gradually improving.—The society in Jewit City, as was before observed, has for some time ceased

to operate. Its members have mostly removed: the building remains unfinished: and another denomination occupies the ground.

The society in Brooklyn, though much reduced in numbers, from recent divisions, is now apparently disposed to reconcile all differences, and to unite in the support of a minister a part of the time.

The society in Pauquatanuck has now increased to about 20 families; besides many others from other denominations, who contribute to its support.—The zeal of some few in this society, is rarely equalled. Among these, instances of individual exertion and munificence might be mentioned, which would fully testify the high value they set upon the ministrations of the Church; but theirs is that silent exertion which seeketh not to be known, and which finds its best reward in those treasures which they hope to lay up in Heaven. Still, however, their means are small; and they greatly need further assistance.

Whether a society will finally be organized at Mystic, must depend on a due use of the appropriate means.

On the whole, your Missionary begs leave to add, that though his efforts have been more feeble, and the success attending them much less, than he had anxiously desired, and ardently prayed; yet for whatever success has attended them, there is to him abundant cause of thankfulness to the Great Head of the Church, that such humble means have been in any way blest to the building up of the waste places of our Zion.—The low state of religion in many places which he visited, often afforded but a gloomy prospect, a prospect more gloomy than was supposed to exist in this Diocese. By the blessing of God, these appearances, in some places, have in a measure been changed. And while in others their continuance furnishes a subject of deep regret, it furnishes also a strong argument for still further exertions in their behalf. Here is missionary ground, even within the borders of our own state. Here is a 'field white already to harvest,' a field which calls loudly for active and zealous laborers. May the God of the harvest raise them up and send them forth, as the necessity of the case requires.—All of which is respectfully submitted to the consideration of the Bishop, and of the Society, by their servant in the ministry.

A. STEELE.

Hartford, June 1st, A. D. 1825.

REPORT OF THE REV. R. WARNER.*

Under the direction of the Bishop, I

* The Rev. Ransom Warner has received but little assistance from the Society, and has not been considered in its service during the last year. He received some aid on his first visit to the parishes, spoken of in this report; and on this account, we have taken the liberty to insert it in the journals.

visited the associated parishes of Simsbury and Granby, on the 29th of March, A. D. 1823.

In Simsbury I immediately commen-

ced parochial duties. But in consequence of a temporary connexion, between the Rev. Mr. Samuel Griswold, of the Eastern Diocese, and the parish at Granby, I officiated there but two Sundays, (one in June, and the other in August,) until the beginning of December. Since which time, with very few exceptions, I have by the grace of God performed divine service, and preached alternately, on the first and third Sundays of the month, at Granby, and on the second and fourth, at Simsbury.

When there have been five Sundays in a month, I have officiated on the fifth, either at Case's Farms, Wetaug, Canton, Hartland, or Southwick in Massachusetts. At all which places I have been cordially received, and have enjoyed the satisfaction of addressing large and attentive congregations.

Notwithstanding the number of Episcopalians at present constituting the parishes, where I have the honour and the happiness to officiate, is comparatively small, and considerably dispersed, yet the churches are generally well attended—except when the weather is unfavorable to those, who are sometimes denominated 'Fair-weather Christians.'

The parish of Simsbury, during my residence among them, have purchased a convenient parsonage—made considerable improvements on their glebe—secured their stipulated amount of the assessment for the increase of the Bishop's fund—and procured stoves for the church, and other convenient appendages.

The parish in Granby have levied a tax, for the purpose of repairing their house of worship; and have paid over their assessment for the increase of the Bishop's fund, according to an arrangement made with the Rev. Mr. Jewett, agent for that business. The Ladies have also furnished a table with hassocks, and elegantly cushioned a pew for the convenience and accommodation of their clergyman.

The Ladies of Simsbury have done the same.

All things considered, much has indeed been done—much yet remains.—

A few names have been added to the Church—a few souls, in a spiritually thirsty land, have tasted the bread of life, and have seen that the Lord is good and gracious.

A great door and effectual is opened unto me: but there are many adversaries. Therefore, pray ye for me, that my strength fail not.

RANSOM WARNER.



ECCLIASTICAL INTELLIGENCE.

Hartford Auxiliary Missionary Society.

A society has recently been formed in Hartford, Conn. under the title of "The Episcopal Missionary Society of Hartford, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." The bishop of the diocese is the president, who, with two vice-presidents, the secretary, the treasurer, and three managers, constitute the board for the transaction of business. The annual subscription is one dollar. Upwards of one hundred and fifty members have already connected themselves with this society; and it is expected that from this source about 200 dollars will annually be paid over to the parent society.

REPORT OF THE REV. ASHBEL STEELE, MISSIONARY AT PAUQUETANUCK AND BROOKLYN.

To the Right Rev. T. C. Brownell,
Bishop of the Diocese of Connecticut,
and President of the Society for the
Promotion of Christian Knowledge.

RIGHT REV. SIR:—

The field of labour assigned me during the past year, being the same as the year before, I entered upon it with the same objects in view, most of the same difficulties to encounter, and with hopes of at least equal success. Without delay, I commenced as directed in the parish at Pauquetanuck; re-organized their Sunday School, and made the necessary arrangements to minister the one half of the year. This seemed to raise the hopes of some who were desponding, and to inspire a degree of confidence of ultimate success in others who were wavering. The Bishop's visit among them in June, and the performance of the solemn office of ordination and confirmation, in the presence of an attentive and crowded assembly, many of whom had never witnessed the same before, had also a most salutary and edifying tendency. Lectures likewise on the distinguishing doctrines of Christianity, and the principles of the Church, were held on Thursday evenings during the winter, which were well attended. These are the ministrations performed in that parish during the year; and these, we have reason to believe, were in some measure blest.

After commencing at Pauquetanuck, I proceeded as next directed, immediately to Brooklyn. Here I had officiated one Sabbath the year before, which with a few other instances, were the only ones in which their Church has been opened for nearly two years. The congregation was small but regular and attentive. With them I made an arrangement for one fourth of the year.

Three fourths of the time was thus employed, through the assistance of the Society, in these weak and decayed pa-

ishes, to raise them if possible from their low condition, and by the blessing of God, to build them up in the most holy faith.

The other places mentioned in a former report, were also visited; but the means furnished did not enable me to continue my services among them.

The remainder of the time not employed by the Society nor in these parishes, was mostly devoted to gratuitous missionary labours not included in this report.

As it respects the present condition of those parishes in which your missionary has been employed, it may be remarked that while the expectations raised in regard to one of them, have not been fully answered, those in regard to the other have been even more than realized.

At Pauquetanuck, indeed, a few have been added to the Church, of such, we would hope, as shall be saved. Of the places which your missionary has visited, if there be one which requires more persevering efforts than another, it would seem to be that. Several of the heads of families are abroad upon the ocean. many more have been left widows with dependant families at home; of the few who are actively engaged in the cause of religion, their means are but small; these have done, and are doing all that could be reasonably expected; but their prospects are indeed gloomy. Emphatically it is said of them, *the ways of Zion do mourn.*

In Brooklyn, the prospects are more encouraging. Party feeling has in a great measure subsided; and an anxious desire for the best good of the Church, seems to prevail. Of this, the general exertion among its few remaining, but now increasing numbers, affords the best proof. Their number is still small, and their means feeble, but they are encouraged by a gradual increase of both, and the aids furnished by the missionary fund, to hope, if the latter could be continued to them, so as to preserve public worship regularly, if it were but six months in a year, that they may ultimately be able once more to stand alone, and by the blessing of God on their own exertions, restore this little insulated portion of our Zion to an humble station among her sister Churches in the Diocese."

As to the objects of the mission in general, and in relation to the success or failure in his exertions, your missionary would beg leave to observe, that while on the one hand he has abundant cause of thankfulness to the Great Head of the Church, for whatever has been done, he has had to regret his inability on the other, to give himself so wholly and unreservedly to the work, as he had wished. His engagement with the Society extended to only one third of the time, and that with the parishes to less than one half more; so that though the rest was given to other places, yet not within the mission, the fruits of unreserved and concentrated labours could not be expected to appear.

On the whole, with the means afforded, what could be done, relying on divine assistance, he has endeavoured to

do. The field is open; it is ample; the cause divine; the prospects fair; on the whole, of much present good to the souls of many of our fellow creatures, and ultimately to a far more extended and permanent scene of usefulness, if the object be perseveringly followed. These are the considerations & motives to action which the present state of the mission suggests. These are the arguments, and on these are founded the call for further and strenuous efforts in behalf of this much depressed portion of our Zion. All of which is respectfully submitted to the Bishop, and the Society, by their servant in the ministry.

A. STEELE.

Brooklyn, June 1, 1826.

Consecration of St. Peter's Church, in Hebron.

On Thursday the 19th Oct. St. Peter's Church, in Hebron, was consecrated to the service of Almighty God by the Rt. Rev. Bishop Brownell, in the presence of a number of Clergymen, and a large concourse of people from that and the neighbouring towns. Morning prayers were celebrated by the Rev. Bethel Judd. The Bishop's sentence of consecration, which separates it from all unhallowed and common uses, was read by the Rev. William Jarvis, rector of the Parish; and a very appropriate and impressive sermon from Ps. xxvii: 4, was delivered by the Bishop.—After the sermon, the Bishop administered the Apostolical rite of Confirmation to about 25 persons.

The stillness which pervaded the numerous assembly, and the deep attention visible in every countenance, were a very satisfactory evidence that the congregation took a lively interest in the solemnities of the day. Among the interesting services, we ought not to pass unnoticed the singing, under the direction of Mr. Porter; it was in a style, solemn, devotional, and unaffected. Seldom or never have we heard this interesting part of public worship better performed.

The zeal and liberality displayed by the congregation of St. Peter's Church, is worthy of commendation and imitation. Though few in number, and far from abounding in wealth they have erected a beautiful Gothic brick Church, which is at once an honour to their Christian profession, and an ornament to their town; thus proving, where the will is good, the means will be found, and the deed accomplished.

V, nos. 7-8 (Oct.-Nov., 1826), 222-224

V, nos. 7-8 (Oct.-Nov., 1826), 254-255

May their laudable example speak with authority to their brethren situated as they have been, Go ye and do likewise. The practice of consecrating certain places to the worship of Almighty God, and setting them apart from all unhallowed and secular purposes, is of high antiquity—whether the practice originated with man, or was a dictate of God himself, every person must see and acknowledge its decency and propriety. My feelings, and I presume the feelings of others, have been deeply wounded, on seeing a house erected for the worship of God, one day employed for this purpose, and perhaps the next, made the theatre for the display of some of the worst passions of our nature. A building erected for public worship, should always create in us a reverential awe of the Great I AM who inhabits it. When we enter it we should feel as Jacob did, when he exclaimed, Surely the Lord is in this place. How dreadful is this place! This is none other but the house of God, and this is the gate of Heaven.

Canal of Intelligence.

MEMOIR of the Rev. TILLOTSON BRONSON, D. D. late Principal of the Episcopal Academy at Cheshire, and Editor of the Churchman's Magazine.

Few men have sustained a higher character for talents and learning, or those amiable and excellent qualities which adorn human nature, than the lamented individual who is the subject of this memoir. For a long period, he maintained a prominent station in the Church, and in the respect and affections of all who knew his worth. The life of a literary man is, for the most part, too uniform and retired in its course, to afford incidents of such magnitude as to excite any deep interest or admiration, beyond the circle of friends and associates, where his virtues, his attainments, and his talents are exhibited, without the restraint which modesty, and perhaps constitutional diffidence, may produce in a wider scene of action. His labours, which are chiefly performed in retirement from the world, are indeed of a character calculated to qualify him for no small degree of usefulness, and to gain the love and respect of the society and friends among whom his hours of relaxa-

tion are passed; but though, as an author, it is possible that he may be brought into notice and regard, by successful efforts to instruct or to amuse, yet he has little chance of being known and admired in another age, however great his talents, or profound his learning, unless he should be so fortunate as to be called to stations, where his name becomes inseparably associated with institutions, which are important and permanent in their character, or to grades of office which connect the recollection of his powers with the communities over which he has presided, and benefited by the wisdom of his measures, and his success in accomplishing them.

If to the pursuits of literature, the duties of an instructor or divine be added, his course of life is scarcely less uniform, or less barren of those great incidents, which are calculated to excite interest and attract attention. In either case there is the same series of services from day to day, and year to year; and perhaps all that can be said of them, is that they were performed with ability and faithfulness, and were attended with a degree of success equally useful to the public, and creditable to himself. But his reputation in both departments is often temporary, liable to great vicissitudes from casual and unimportant circumstances, and always dependent upon the continuance of popular favour, than which nothing is more capricious and inconstant.

The great and good man who is the subject of this memoir, was not, either in his character as a scholar, instructor, or divine, an exception. The stream of life has rarely flowed with a more quiet, equable, and peaceful course. Few vicissitudes occurred which were calculated to disturb its tranquillity. And the leading events in which he was interested, had their origin in the opinion which his brethren had formed of his attainments as a scholar and divine, rather than in those direct exertions which, but for his great modesty, he might have made with a view to his own advancement.

Dr. Bronson was born at Plymouth, in the year 1762. His father was a respectable farmer, a man of strong powers of mind, well acquainted with the doctrines of the bible, and if we are not misinformed, from an early period a communicant in the Episcopal Church. His earlier years were passed at home with his parents.

Those years which are generally occupied in the preparatory studies, were in his case, employed in the pursuits of agriculture. Amid rural scenes, his taste for science first began to be developed. His thirst for knowledge often diverted his attention from his daily employments; and the leisure moments, so frequently wasted in idle amusements, were improved by him in the diligent perusal of the few books which casually fell in his way. The scenery in which he passed this interesting period of life, and the invigorating and peaceful employments in which he then engaged, are often referred to, with deep poetical feeling, in many of his early and later poems, particularly in the odes to the several months, and in the retrospect, published in the 4th and 5th volumes of this work.

In the autumn of 1780, he commenced the study of Languages at Watertown, under the instruction of the Rev. Dr. Trumbull, with whom he prepared for College. It was during this period that he taught a school at Waterbury, where the character he sustained and the talents which he displayed, made an impression so favourable, that many years after, when the Church in that town became vacant, he was immediately, and it is believed unanimously, called to the rectorship.

He entered the Freshman Class at Yale College, in 1782, and took his Bachelor's degree in 1785. He taught a school at New-Milford during the summer previous to the taking of his first degree, with much reputation. Though his residence in that town was comparatively of short continuance, yet among those who then knew him, he is still remembered with affection and respect. Very little is known concerning his collegiate course, except that his attainments were in a high degree creditable to his talents and industry. The habits of incessant and laborious application which he then formed, continued with him through life.—He delighted in the various pursuits of science;—no one could witness the emotion kindled in his breast by the solution of a difficult problem, the demonstration of any new principles in philosophy, or the acquisition of new facts in any department of science, without being convinced how much he was influenced by the love of knowledge. Blessed with strong mental powers, and a constitution unusual-

ly firm and vigorous, he sought for knowledge with an ardor that never cooled, with a spirit truly indefatigable, and with a severity of application rarely equalled.

Soon after he graduated he was admitted a candidate for holy orders by Bishop Seabury, and was among the first who were ordained

by that distinguished prelate. His Theological studies were pursued chiefly under the direction of the late venerable Dr. Mansfield, but they were concluded under the immediate superintendence of the Bishop. His reputation as a scholar was fully sustained by his acquirements in the science of Theology.

He was admitted to the Holy Order of Deacons, by the Right Rev. Samuel Seabury, D. D. on the 21st of September 1787, in Christ Church, Derby. In the October following, he was called to officiate in the churches in Stratford, state of Vermont, and in Hanover, state of New-Hampshire. He returned to Connecticut in the early part of the year 1788, and on the 25th of February was admitted by the same Bishop to the Holy Order of Priests, in St. James' church, New-London; and was, at the same time, appointed, in the form then used, to the rectorship of the parishes mentioned above. He resigned the rectorship of them in the following October. We know of no other facts connected with his ministrations in these parishes. In the spring of 1782 he went to Boston, and was soon after called to supply the place of the Rev. Mr. Montague, rector of Christ church in that city, during his absence in Europe. He officiated in that church until the rector returned, which was in the Spring of the next year, when he again returned to Connecticut. In the autumn of the same year, he was settled in the churches at Hebron, Chatham, and Middle-Haddam. In these parishes he was extensively useful: and his memory is still cherished with affection and respect by many who attended, at this period, on his ministrations. And his occasional returns to these scenes of his labours, after the lapse of 30 years, continued to be a source of mutual pleasure and satisfaction.

In the year 1795, he was called to the rectorship of St. John's Church, Waterbury. This seems to have been the most interesting and useful scene of his ministrations: and it was the one to which he recurred with the most pleasing

recollections. During the whole period of his rectorship, which was about ten years, the parish was united and prosperous; and we have reason to believe that he was, in that situation, an instrument in the Redeemer's hands, of preparing many souls for the inheritance of eternal life. Several circumstances concurred to render his removal from Waterbury expedient,—particularly his appointment to conduct the Churchman's Magazine, which was then published at New-Haven. He accordingly resigned his rectorship in the spring of 1805, and immediately removed to that city. He continued the Editor of that very useful and respectable paper, between two and three years, when in consequence of an animated controversy, in which the doctrines and government of the Church were assailed by several eminent Presbyterian divines in the city of New-York, at the earnest solicitation of the Rev. Dr. Hobart and others, the Convocation consented that it should be removed to that city. His connection with the work terminated with that event. In the volumes edited by him, he has left a lasting testimony to his talents and learning as a divine. They have been long before the public, and deservedly held in the highest estimation. It has been generally considered the most able religious journal which had then issued from the American press. It became more directly controversial, after its removal to New-York, but it may be questioned whether it ever promoted the interests of the church so effectually, as under his editorship. After two or three volumes had been published it went into other hands, and not long after, it ceased to be published, in consequence of some embarrassment on the part of the person upon whom the pecuniary responsibility depended.—The work had been discontinued for several years, when a new series of it was commenced in Connecticut, in 1821, under the auspices of the Convention, and after the publication of three volumes, it was again discontinued on account of the limited extent of its patronage. But the want of a work of the kind was so generally felt, that the clergy in Convocation resolved upon reviving it again: and Dr. Bronson was once more appointed to conduct it by the unanimous suffrage of his brethren. This, and the fact that the work soon received

the patronage of more than a thousand subscribers, shows the opinion which his brethren, and the Church generally, entertained of his abilities as an Editor. Though at an advanced age, and with a constitution in some measure broken by long and close application to the business of instruction, he seemed, on this new expression of the confidence of his brethren, to renew his strength; and he entered again upon the duties of an Editor with great alacrity, and though he was almost unassisted, he continued to throw into the work a large proportion of original articles, on subjects connected with the various departments of Christian theology.

It required, however, a degree of application beyond his years, and the labour of conducting the work, added to his other duties, gradually undermined his health, until he sunk under the power of a disease to which sedentary men, in the latter periods of life, are so often victims. The work contains much useful and valuable matter; but it could scarcely have been expected, that at his time of life, in conducting a work like this, he would be in all respects, able to keep pace with the spirit of the age.

Previous to his having become an Editor in 1805, he had published very little—only a few articles in the journals of the day, and one or two occasional Sermons. Notwithstanding his close application to the business of instruction, not less than seven or eight hours being daily passed by him at the Academy, he found time to write many articles for the Magazine in prose and verse, to arrange the whole matter for the work, and though at a distance of thirteen miles, to superintend the press.

Though he was never considered an orator, yet such was the opinion entertained of his talents as a writer, by his brethren, that he was several times called by them to preach on important occasions. He was selected by the Standing Committee to preach the discourse at the opening of the Convention, which was called soon after the death of the venerable Bishop Jarvis. How well he acquitted himself on that interesting occasion, is too generally known to require more to be said now, than that the sermon was ordered to be printed by the Convention, and to be distributed gratuitously among the parishes in this Diocese.

Soon after the election of the

distinguished prelate, who now presides over the Church in this Diocese, the Rt. Rev. T. C. Brownell, D. D. LL. D., he was again selected as chairman of the Standing Committee, to deliver the address in behalf of the Convention, recognizing him as their diocesan.— With what dignity and deep feeling, as the organ of the Convention, he discharged that duty, will not be forgotten by those who witnessed the solemnities of that day, so interesting and auspicious to the diocese of Connecticut.

Towards the close of the year 1805, he was elected, without opposition, by the Protestant Episcopal Convention of this State, to the office of Principal of the Episcopal Academy, at Cheshire, upon the duties of which he entered immediately on his removal to Cheshire. He found the Academy in a depressed condition: it had very few students, and its reputation was to be established by his exertions. His known talents and acquirements, soon attracted a considerable number of students to the Institution, from this state, and after a few years, from distant parts of the Union. The Academy gradually assumed a degree of respectability, which had then been attained by no similar institution. The number of students for a long period ranged from eighty to one hundred, the greater part of whom were pursuing a classical course, preparatory to entering college, or upon the study of the learned professions. A considerable number completed their classical course at the Academy, and many of those who were designed for the ministry, remained and pursued the study of Theology under his direction, in every department of which he was able, but he excelled in Ecclesiastical History and the Criticism of the Greek text. His attainments in the latter were evinced by the numerous criticisms on different passages of Scripture, published in the volumes of the Magazine, which he last edited. Those who have received their education in part, or wholly under his instruction, are diffused throughout every part of our country, and many of them hold important stations in the community. A large proportion of the Clergy of the Protestant Episcopal Church, received their first instructions in literature, and the first direction of their thoughts, in relation to the great business of proclaiming the glad tidings of sal-

vation to a ruined world, at the Academy over which he presided with great honor to himself, and usefulness to the Church.

The original founders of the Academy had a distant view to its becoming a College. Such was its prosperity, within a few years after he was placed at its head, that the Convention resolved to petition the Legislature of the state, for the power of granting degrees. The feelings of Episcopalians were deeply excited on the subject.— The measure was carried, we believe, unanimously, in the Convention; and a committee was appointed to prepare a petition and bring it before the Legislature.— Several circumstances concurred to excite strong hopes of its success. There was a fair majority in the Lower House for granting Collegiate powers, but the bill was lost in the Senate. Some ineffectual attempts were subsequently made. During the vacancy of the the Episcopate, however, which occurred in 1813, and continued for several years, no efforts were made to obtain a charter for a College; but the clergy never lost sight of the object, and after the consecration of our present Bishop, it would have received immediate attention, had not the location of the General Theological Seminary at New-Haven, directed their efforts to the founding of that Institution. In was not long after the removal of that institution, before the subject of an Episcopal College was again agitated, and the measure for obtaining it was unanimously resolved upon by the Convocation.— These facts have been here mentioned, because they grew out of the prosperous condition of the Academy, and were to a considerable extent dependent on the influence which Dr. Bronson exerted from time to time, and the arguments which he so often used with his brethren, to convince them of the practicability and necessity of founding an Episcopal College in this State. He had the happiness of living to see the object which he sought with so much patient and anxious solicitude, and which he deemed so important to the interest of the Church, through the great exertions of the Bishop and several of his Clergy, obtained under more favourable circumstances than he had ever anticipated; and the College itself in full operation, and prosperous to a degree which left him no doubt of its per-

manency, respectability and usefulness. There were some circumstances connected with this measure, which perhaps were not agreeable to his views; but no one rejoiced more sincerely in its success.

During a period of more than thirty years, he was regularly appointed to some of the most important offices in the gift of the Convention. The office of Trustee of the Episcopal Academy at Cheshire, was held by him almost from its commencement. His brethren frequently honoured him with the appointment of Delegate to the General Convention, and for more than twenty years he was regularly chosen to the office of Standing Committee; and such was the opinion entertained of his prudence, penetration and judgment, that whenever business of great consequence was referred to a committee, he was uniformly selected to be one of the number.— It is an evidence of the confidence of the Church, that he was generally elected to the various offices which he held, with very little opposition, and that they were continued, with perhaps not one exception, until he declined a reelection. At the time of his death he was a Trustee of the General Theological Seminary, and of Washington College.

He was chosen an honorary member of the Connecticut Academy of Arts and Sciences, the same year in which he was appointed Principal of the Episcopal Academy, and not long after, the degree of Doctor of Divinity was conferred upon him by Brown University.

Dr. Bronson was twice married. His first wife died not long after his removal to Cheshire, and his second survived him but a few days. By the former he had four, and by the latter two children, all of whom are living. They have lost a parent, than whom none was more affectionate and indulgent, or more faithful in imparting the instruction necessary for usefulness in life, and in teaching the principles of religion by precept and example.

He enjoyed almost uninterrupted good health until within the last year and a half. It was owing to his temperance in all things, and to his regularity in exercise, that his naturally firm constitution was so long unimpaired. Before the first attack of the disease which finally terminated his life, he had never been confined to his house by sick-

ness, or under the care of a physician. The disease with which he was afflicted was the stone, which, though it occasioned him some paroxysms of distress, it never interrupted the discharge of duties, with the single exception of a violent attack, in the month of April last, which continued for more than ten days, and from which very serious apprehensions were entertained that he could not recover. He had suffered considerably and constantly, from this complaint for more than a year, but its character had not been before ascertained, though he found his strong nerve relaxing, and his vigorous frame gradually giving way under its constant and oppressive influence. He seemed convinced that his work was nearly done. His interest in the welfare of the Church, had never glowed with a purer flame than at this period, but he felt it necessary to relax his exertions, and leave to other hands those efforts for the prosperity of the Redeemer's kingdom, which had so long occupied his thoughts and his prayers, and in which he had taken so large a share. Subsequent to his attack in April, he had no doubt that his course was nearly finished. In the short period of life that remained, he anticipated no relief from pain and suffering. It was his most fervent prayer, that he might be able thro' the consolations of the Holy Spirit, to bear them with the submission and fortitude which were due from him as a Christian, and a minister of the Lord Jesus Christ. At the end of the spring vacation, he resumed his duties in the Academy, and being unable to go from home, he devoted all his leisure hours to preparing and arranging the matter for the Magazine. He gave himself, perhaps, too closely to this favourite employment, and thereby hastened the progress of his disease. Notwithstanding the severity of his sufferings, the press was in no instance delayed from a want of punctuality on his part.—It was a rule with him to keep at least one month ahead of the press, and by that means, though his labours were occasionally interrupted, he was always able to forward the articles for each number in season.

On the first of June he found himself so infirm, his strength so much wasted, and the progress of his disease so certain, that he addressed the following letter to the members of the Convention, tendering them his thanks for their

long continued expressions of confidence; and declining a re-election to the offices with which he had been so often honoured. That letter is here inserted for the gratification of those friends who may not have seen it on the Journals of the Convention.

"To the Convention of the Protestant Episcopal Church of Connecticut, in session at Newtown."

"Next October will complete forty years that I have been in the ministry. During the whole of which time, I have been blessed with such a measure of health, as never to have been absent from Convention through bodily indisposition; rarely from any other cause; and never more than on three or four occasions, from the public service of the Church, until within a few weeks past. At this time, there is but one Clergyman in these States, whose Letters of Orders, from the American Episcopate, are dated earlier than mine. During 20 years past, just one half of my clerical life, I have been honored with the confidence of the Convention, in their choice of Standing Committee. It is thus full time I should wish to retire from the trust. To this I am loudly admonished by increasing years, and more by a bodily infirmity which threatens to render me incapable of discharging the incumbent duty. It is therefore my earnest desire no longer to be considered as a candidate for any appointment in the gift of the Convention. With all proper sentiments of respect and gratitude for the past, I beg the acceptance of my best wishes and prayers, for the harmony, peace, and prosperity of the Church and Diocese, in which I have so long ministered. May the spirit of Divine Grace pervade all the deliberations of the Convention, to the breaking down of satan's kingdom in men's hearts; and the enlargement of the Redeemer's reign upon earth. And may the Church in this Diocese continue, as heretofore, a sound member of the Church universal; until the time shall come when all the nations of the earth shall bow submissive to the heavenly kingdom of the Lord Christ. Though absent in body, believe me present in mind and desires.

"TILLOTSON BRONSON.
"Cheshire, June 5th, 1826."

To this affecting communication, the Convention returned the following answer:—

"Newtown, June 8th, 1826."

"REV. AND DEAR SIR,

"Your communication to the Convention now in session, has been received. The Convention regret that your present indisposition prevents your attendance upon their deliberations. But while they lament that the providence of God has deprived them of your counsel and advice, which you have so cheerfully and faithfully rendered for more than forty years; they fervently pray that you may be supported under all your trials.—May God have you under his holy keeping; and when you shall have completed your services in the Church militant, may the Great Head of the Church welcome you into the Church triumphant. Be pleased to accept the thanks of the Convention for the many and great services you have rendered the Church, and their prayers for your temporal and eternal happiness.

*"In behalf of the Committee,
"ASHBEL BALDWIN, Chairman."*

The writer of this article had the pleasure of seeing this venerable father in Israel about this time, and the feelings which the interview produced, can never be effaced from his recollection. He considered his days as nearly ended, and the few that remained as days of severe suffering. Nothing, however, can exceed the calm and placid frame of his mind, the clearness of his hopes, and the strength of his assurance that the Saviour, in whose power, wisdom, and goodness he had from his earliest years, placed his confidence, would support him through all the scenes of distress which he foresaw remained for him while in this world. He seemed anxious to have done with the world, and ready to depart and be with Christ. At this period, his mind was in a delightful frame. It was a calm and rational repose of the soul upon God and Christ, a hope unostentatious indeed, but full of glory and immortality. About the 15th of August, his disease again assumed an alarming appearance—for a few days his distress was extreme. It was soon followed by a paralytic shock, which at once prostrated his strength, and greatly impaired the powers of his mind. Another attack of palsy about the 1st of September removed all hope of his recovery: on the 4th he became insensible, and died on the 6th, in the 65th year of his age.

Thus terminated the active and useful life of this excellent and venerable man. He has taken his departure to another world better adapted to his pure spirit, we trust full of hope and full of immortality. It was the pleasure of God to throw a dark cloud over the last days and hours of this distinguished servant of the Lord Jesus Christ, which hid from our view those emanations of light, and hope, and joy, which might have been expected to cheer the death scene of a man so universally amiable and excellent, and who had served his divine Master with such steady and unbending fidelity, for so many years. But the light of a whole life of faith, piety and virtue, of confidence in the power and goodness of the Saviour, and of hope in the great salvation which he procured for mankind, concentrates its splendor on this dark scene, and affords ample reason for belief, that the rod and staff of the Shephard of Israel did not fail him, in his conflict with the last enemy of man, and that his comfort and defence illumined before his pure spirit, the dark valley of the shadow of death.

His funeral was attended on the 8th of September. The corpse was carried into the Church, where he often ministered the word of reconciliation, and an appropriate discourse was delivered by the Rev. A. B.

G. Noble. His body was committed to the ground by the Rev. Mr. Ives, his associate in classic scenes, and the companion and friend of his early and later years.

We should do injustice to the memory of our departed friend and brother, did we not at the close of this memoir, dwell for a few moments upon the virtues which were exhibited through the whole period of his life. He possessed a capacious and active mind, and strong and tender sensibility of heart.—With all his great attainments and the long continued confidence of the Church, he was equally distinguished in his public and private conduct, by simplicity, modesty and sincerity. He was guileless and modest almost to a fault. His principal characteristics were integrity and sincerity of purpose, and firmness and inflexibility of conduct. Though he was most competent to form just opinions, and his were always revered, yet no man entertained them with more meekness, or was in general less disposed to urge them upon others. He was lenient, kind and amiable in his dis-

position. In domestic relations he was kind and affectionate, tender and indulgent, but diligent and faithful. In his public deportment he was grave and dignified—his conduct towards his brethren was marked by every manly and christian expression of tenderness, affection and friendship. With his amiable qualities were combined the graver characteristics of rectitude of principle and integrity of conscience, which would never bend, and of firmness and decision, which eminently qualified him for the various offices to which he was appointed. He never acted on any measure without mature deliberation, and when he had fixed his judgment (and no man ever came to the decisions of his mind in a manner more disinterested, or under the influence of purer motives) he acted on that judgment with a firmness and perseverance so steady and inflexible, as sometimes to subject him, on the part of those who would not, or could not appreciate the high motives which governed his conduct, to the charge of obstinacy—a charge which was always abundantly repelled, by his uniform meekness, his conciliatory disposition, and his constantly forbearing to urge his opinions on points indifferent, or unimportant in their nature. It was this combination of grave and amiable qualities, which made him so much beloved and respected by his brethren, and procured for him, through the long period of his ministry, so large a share of their confidence.

As a scholar, this good man deservedly sustained a high reputation. He was sound rather than brilliant. He was profound and correct, rather than polished and elegant. His favourite department of science was mathematics and natural philosophy; but he read with ease, and appreciated the beauties of the Roman and Greek Classics; and taught them for a series of years, with a degree of success, which in this country has seldom been equalled. He succeeded in gaining the respect and affection of his pupils in no ordinary degree; they will ever hold his amiable and excellent qualities in grateful remembrance.

As a divine, few have ranked higher than Dr. Bronson. Previous to the organization of the General Seminary, no clergyman in the United States had prepared so many for the ministry. He was deeply read in the writings of the Fathers and Reformers. His doc-

trinal views were the result of laborious investigation, and decidedly those contained in the Articles and Liturgy of the Church.

His sermons were always good. Their leading characters were unity, clearness, and fulness: they were more learned than elegant.—They were argumentative rather than eloquent. He sought to convince, by the art of reasoning, but he never condescended to study the arts of declamation.

As an officer in the Convention, he was fearless and faithful in the discharge of the duties which devolved upon him, always exhibiting the same clear judgment, the same firmness, decision and integrity, which characterized him in every other situation. As a member of the Standing Committee, he took a noble stand on the subject of qualifications for the ministry. He considered literary attainments necessary to the respectability of the Clergy, and on this point was often obliged, for a long period, to yield his opinion to the majority of that board. The stand which he then took, and is now generally maintained by the clergy, created at the time some unpleasantness of feeling; but his firmness, in this respect, was so blended with mild and amiable qualities, that he continued to possess the confidence of the whole body of the clergy and laity.

He has gone to receive the rewards promised to such faith, and such virtues as he possessed. His course has been finished, we have no doubt, with joy. He rests from his labours and his works do follow him to the scene of their future glorious recompense. Henceforth his pure spirit is associated with saints and angels, and employed in the admiration and praise of that Redeemer whom he loved and served, and in the contemplation

of the nature, perfections and works of that God, in the manifestations of whose power, wisdom and goodness, so many of his deepest reflections were occupied, and which kindled in his soul exalted sentiments of love, gratitude and veneration.



We have been greatly interested in the following appeal of Bishop Chase to the Churches in the Atlantic States, in behalf of the Episcopal Theological Seminary in Ohio. This infant Institution has been munificently patronized in Great Britain. The friends of the Church in that country have already given more than *thirty thousand* dollars, towards the establishment of this institution, so important to the progress of pure Christianity in the Western States.—Bishop Chase now solicits the sum of ten thousand dollars, for the purpose of enabling him to put up the necessary buildings, wisely designing to reserve the bounty of his funds in England, to give permanency to the Seminary, by constituting funds for the support of Professors, &c. His letters from the friends of the cause in England, afford encouragement to look for future aid in that quarter. We earnestly hope that something may be done towards the accomplishment of this object, by the friends of the Church in this country—that the example of British liberality will be imitated, and that the cause of religion in the west will not be *sundered* to languish from the want of *one third* the amount contributed by foreigners.

AN APPEAL

In behalf of religion and learning in Ohio.

The undersigned entreats to be heard a few words touching the interests of our common beloved country in general, and of the Western states, and Ohio in particular. His story will be short; but as he trusts, worth the hearing.

It is well known that the progress of settlement at the west has hitherto far outstripped the means of religion and learning. A few years ago, Ohio was a wilderness; no trace of civilized man was seen in all her extended forests. That state is now inhabited by a million of immortal souls. As with a mighty stream, collecting itself from all quarters of the world, the western country has been overspread ere those who were left behind were aware that the settlement had commenced.

But in making this sudden transition from an old to a new world; a transition which for its extent and celerity is unexampled in the history of man, impossibilities could not be effected. The means of

perpetuating the science and piety of his forefathers could not be obtained, nor continued, while every man had, not only to pay into the treasury of the United States, frequently his last dollar for the soil under his feet, but to contend with the manifold difficulties of subduing the forest; difficulties which undermine and destroy the natural constitution of more than one generation before they are entirely overcome. To institute schools, build colleges and churches, and maintain ministers of the gospel, in any degree adequate to the great necessity, during the continuance of this vast work, was literally impossible, and experience has witnessed the sad consequences. The son, but in very few instances, knows not, nor unless something more is speedily done, is he ever like to know what his father knew. A deterioration both in knowledge and religion takes place, too painful to describe.

Placed by the providence of God over a portion of the Christian community in Ohio, and feeling for their welfare, the undersigned deemed himself in duty bound to do something in his humble sphere for the common good, in trying to remedy and prevent these dreadful evils, *ignorance and irreligion*.—How was this to be effected? To advise his people to send their sons into the old settlements, many hundred miles away, for their education, literary or religious, would have been to advise them to impossibilities, or, in their straightened circumstances, to measures almost ruinous. To say that none should be educated but such as would go to the Eastern institutions for their learning, where the expenses, in comparison with those which would be required in the West, would be as three is to one, was equivalent to saying that the whole Western country should be doomed to never-ceasing moral and religious darkness.

To institute a Seminary of learning, therefore, and place it on the spot where it was wanted; where the *sons of the soil* could be educated at an expense within their reach, and in habits suited to their sphere of life, was as necessary as it was reasonable. But how to commence, and whence to draw the means to begin so vast a work, the God of heaven, who hath the hearts and wills of men and the world itself at his command, alone could tell. Under the weight of this anxious inquiry, and humbly seek-

ing for direction and aid from above, the undersigned turned his attention towards the pious, enlightened, and liberal members of the Church of England. The reason which sustained the propriety of this measure, rested on this important fact; that, of the number of settlers in Ohio, to whom the undersigned is appointed to minister, a full third were, and are British born subjects: and while these, in common with our own countrymen, mingled in the mighty stream which was populating our Western country, and, by its very rapid and inundating effects, producing a literary and religious famine, it seemed but reasonable that their brethren, in their own immediate parent country, should bear a part in the benevolent work of affording them relief; and never was there a sentiment by the result more fully justified. No sooner was the appeal made unto them, on this ground, than they met and answered it with an open and liberal hand. "Take," said they, "our proportion in full, to accomplish your great and benevolent design; but in so doing, our wishes are appropriate and just: *that what we give, be regarded as a fund to be laid out in lands, or otherwise, for the permanent benefit of this and future generations.*"

It would be unpardonable in the undersigned, while he thus states the munificence and reasonable wishes of our transatlantic brethren, to omit the expressions of christian piety, charity, and courtousness, which accompanied all their gifts. Frequently was it observed, "that, so far from considering it an unworthy or degrading office to be the bearer of the wants and wishes of their countrymen and fellow-christians, now removed into the new world, they felt themselves honored, and deemed it a blessing to be thus applied to, and thus to be the instruments of doing good: and that, as heretofore they had often and cheerfully given to other denominations, to effect the establishment of similar Institutions in America, it was a matter of gratitude, that now they had an opportunity of contributing to the moral and spiritual improvement of their own." Accordingly they gave, and their gifts amount nearly to thirty thousand dollars.

With a heart deeply penetrated by grateful emotions for such unexampled benevolence from a foreign fountain, the undersigned would turn with reasonable confidence, and with great respect to his own countrymen: and while he

does so, he offers an anxious and fervent prayer to God, that he may find favour in their sight!

He earnestly desires them to consider, that the steps taken by the undersigned have been approved by the Christian world, and by his own community in Ohio, in particular: that the Convention of Ohio, having framed a Constitution and appointed Trustees of the intended Institution in conformity to acknowledged principles, the civil Legislature has established the same as a corporate body: that a tract of land of great intrinsic worth, especially as a future, sure and increasing revenue to the College, has been purchased at a very reduced price, and the Seminary and College unanimously and permanently fixed thereon; and that for the payment of this land, consisting of 8,000 acres, the funds collected in England have, in a great measure, been pledged.

The result of all this is, the *imperious necessity of obtaining the means to erect the requisite buildings*. That this necessity may appear undisputed, let the greatness of the undertaking and the smallness of the means hitherto obtain-

ed, however munificent in themselves, be compared; and how conspicuous will be the disparity!—What College was ever reared with only 30,000 dollars? If we saw our buildings *now* erected, and if the funds obtained in England were *now* at interest, the whole would constitute but a *beginning*—but the *foundation* of so great a work. What, then, must be the solicitude of every true Christian and lover of his country, for the fate of this benevolent work, when he is told that the buildings are scarcely *commenced*, and the funds, according to the design of the Donors, are invested more for *permanent* than for *present* use. Was it unreasonable, when the undersigned stipulated with the Benefactors, in England, that, if they would contribute towards the *permanent* fund, his own country, *America*, would furnish means for the buildings? To refuse such a condition would have been to bring a stain on his native land. The honour, therefore, of the American name unites with the goodness of the cause in sustaining the fervent hope and humble trust, that this stipulation will be fulfilled. The Ohio Seminary will succeed: Americans will do something to erect the buildings, when their religious brethren in England have done so much for its permanent support.

If it be said that other Colleges

and means of Learning are in being at the West, why then cause *this* Institution to lift up her voice above the rest for aid? It is answered.—No disparagement whatever is meant to any other School or College.—Would that all the means of contending with ignorance and vice at the West were tenfold what they are; and it is in perfect accordance with such a wish, that the undersigned would call the attention of his country to *Kenyon College*, in particular, simply, because from its peculiar management on its own domain, the necessary expenses of education, board, &c. are so unusually moderate as to be within the reach of thousands who otherwise never could be educated.—What will the public say when they are told that for 40 weeks term, all the expenses (except clothing and books) will not exceed, for Students in the Grammar School \$60, in the College \$70, and at Divinity \$50, which is less than one-third of what is common in the Eastern Colleges, and essentially lower than perhaps is to be found in the world. Thus nothing is wanting but the necessary buildings to insure success, and the means to this end are now humbly solicited.

God save our Country from Ignorance and Sin, through Jesus Christ our Lord.

PHILANDER CHASE.

Philadelphia, Nov. 21, 1826.

